In sacred memory of the

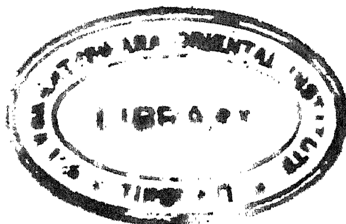
THIRD ANNUAL GURUPUJA DAY

of

His Holiness Shunmuka Desika Gnanasambandha Paramacharya Swamigal

24th Head of Dharmapuram Adhinam

17—5—1948.



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SIVAGNANA SIDDHIYAR

SUPAKKAM

OF

ARULNANDHI SIVAM

TRANSLATED WITH NOTES

by

(Late) J. M. NALLASWAMI PILLAI, B. A., B. L.,

District Munsiff.

Published according to the orders of

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INTRODUCTION

" சிவனுக்கு மேல் தெய்வம் இல்லை;
சித்திக்குமேல் சாத்திரம் இல்லை.

" There is no God above Siva
And there is no work above Siddhiyar."

The above quotation clearly denotes the high conception and regard which Tamilians possess for Lord Siva and Siddhiyar. In page 167 of this edition, we find the process of Union with God, by the Tamil stanza;

" அறியாமை யறிவகற்றி அறிவினுள்ளே
அறிவுதனை அருளினான் அறியாதே யறிந்து
குறியாதே குறித்தந்தக் கரணங்களோடுங்
கூடாதே வாடாதே குழைந்திருப்பை யாகில் "

—which runs in English as follows:—

" By the Grace of God, getting rid of the bonds of knowledge and ignorance, receiving in His intelligence, the knowledge obtained by hearing, contemplating it in the right way in, without the conjunction of the anthahkaranas and avasthas, if you melt yourself in God. "

This is the subject of the supreme praise by His Holiness Guru Gnanasambandha Desika Paramacharya Swamigal, founder of this Adhinam, in his Siva Bogasaram, stanza 23,

" பார்விரித்த நூலெல்லாம் பார்த்தறியின் சித்தியிலே
ஓர் விருத்தப் பாதி போதும் "

**"If one doth search through all the books,
That are spread on earth;
Just one half of a single verse
In Siddhiyar will do**

and St. Thayumanavar,

" பாதி விருத்தத்தாலிப் பார்விருத்தமாக உண்மை
சாதித்தார் பொன்னடியைச் சாருநாள் எந்நாளோ ? "

" The whole world's knowledge in half a stanza.
He revealed ; Oh ! when shall I reach His Golden Feet "

The stronghold of Hindu loyalty is his religion. Love and service dedicated to the Supreme one alone, who was never subject to births and deaths and who is Anathimuktha and Nirmala, will be of avail.

The Saiva Siddhanta is the most intrinsically valuable of all the religions of India. Saiva Siddhanta is simply referred to as Siddhantam, which means conclusion of conclusions. It is both a philosophy and a religion. As a religion, it is universal and treats both of Purvapakkam and Supakkam. Saiva Scriptures are the Vedas, 28 Sivagamas, and Thevaram, Tiruvachakam, Tiruvisaippa, Tiruppallandu etc., of Panniru Thirumurai. The authoritative works in Tamil, on the philosophy of the Saiva Siddhanta are the Fourteen* Sastras viz.,

1. Tiruvunthiar (Tiruviyalur Uyyavanda Devanar)
2. Tirukalitrupadiyar (Tirukadavoor Uyyavantha Devanar)
3. Sivagnana Botham 4. Sivagnanasiddhiyar 5. Irupa Irupahthu
6. Unmaivilakkam (Tiruvathigai Manavasagamkadanthar)
7. Sivaprakasam 8. Tiruvarutpayan 9. Vinavenba
10. Potripahrodai 11. Kodikavi 12. Nenjuviduthoothu
13. Unmainerivilakkam 14. Sankarpanirakaranam.

Of these, numbers 3, 4 & 5 and 7 to 14 are the works of the three Acharyas viz., St. Meikanda Devar, St. Arulnandhi Sivacharya and St. Umapathisivam. To give the world a general understanding of the truth and principles of Saiva Siddhanta, my esteemed friend late J. M. Nallaswami Pillai, B. A., B. L., cherished a strong desire to translating the above sastras into English. Sivagnana Botham of St. Meikanda Deva was first translated by the said friend in the year

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*உந்தி களிறு உயர்போதம் சித்தியார்
பிந்திருபா வுண்மை பிரகாசம் — வந்தவருட்
பண்புவினா போற்றி கொடி பாசமிலா நெஞ்சுவிடு
உண்மைநெறி சங்கற்ப முற்று.

1895. Though this work is so short in dimension the mastery of it will give one, real insight into the philosophy of Saivism. In 1897 the translation of the present work "SIVAGNANA SIDDHIYAR" was undertaken by my friend Mr. J. M. Nallaswami Pillai and was completed in 1902, having been published in the Siddhanta Deepika It was published in a book-form only in 1913.

About a hundred years ago, Dr. Graul had published a translation of Sivagnana Siddhiyar, but it did not seem to have attracted the attention of European and Indian scholars alike. But Rev. G. M. Cobbain's translations from St Pattinathar and St. Thayumanavar Dr. G. U. Pope's translation of Tiruvachakam, all about the beginning of this Century, have interested the public. It seems to me that many of the scholars had to come across the philosophy of Sri Sankara. In ordinary practices, the Siddhanta Saivas are hardly to be distinguished from those Hindus who followed Sri Sankara. Hence, all the scholars have supposed that Sri Sankara's Vedanta represented the philosophy of the Saivas too.

The Tamil literature being saturated with the Saiva Siddhanta philosophy, the few European scholars like Rev. Dr. G. U. Pope and others who laboured hard in this field, had been led to think that this philosophy is the choicest product of the Dravidians or Tamils. Our Tamil Acharyas were also great Sanskritists as our author of Sivagnana Siddhiyar himself was called "Sakalagama Panditha", before he received his Dikshanamam of "Arulnandhi Sivacharya" from his Guru Meikanda Deva. Our author states clearly in his preface page 7, and in verses 13 to 15 of Sutra 8, in pages, 156 to 158.

"Religions and Postulates and Text-books are various and conflict one with the other. It is asked which is the true religion which the true postulate, and which the true book. That is the true religion, postulate and book which not conflicting with this or that everything within its own folds. Hence all these are comprised by the Vedas and Sivagamas. And these two latter are imbedded under the Sacred Feet of Hara"

ஓது சமயங்கள் பொருளுணரு நூல்கள்
ஒன்றோடொன் றொவ்வாமல் உளபலவும் இவற்றுள்
யாது சமயம் பொருள்நூல் யாதிங்கென்னில்
இதுவாகும் அதுவல்ல தெனும் பிணக்கதின்றி

நீதியினால் இவையெல்லாம் ஓரிடத்தே காண
நின்றது யாதொருசமயம் அது சமயம் பொருள்நூல்
ஆதலினால் இவையெல்லாம் அருமறை ஆகமத்தே
அடங்கியிடும் அவையிரண்டும் அரனடிக்கீழ் அடங்கும்.

6. As they expound all the truth, vedas and agamas are called முதல்நூல் (Revealed Books), their immeasurable meanings are given out duly by those who possessed the Grace of God. Smrithis and Puranas and Kala Sastras form வழிநூல் (guide books), while Vedangas and Upangas form சார்புநூல் (aid books). Vedas are general and meant for those of the world; the agamas are special and revealed for the benefit of the Sakthinipadas and they contain truths of Vedanta. Hence all other books are Poorvapakka books and Sivagamas alone are Siddhanta works. In the Siddhanta, the Supreme Siva has graciously revealed that He will mature souls (Jivan Muktas) in one birth, after removing their Mala மலம், by bathing them in the ocean of Gnana, and making them drink of His Bliss and freeing them of all future births, will place them under His feet of Final Mukti.

Rev. Hoisington, an American Missionary attached to Batticotta Seminery, the first translator of Sivagnana Botham into English observed, "the Agama which contains a doctrinal treatise given in this work may safely be ascribed to the Philosophical period of Hinduism" The only Religion, which stood against Buddhism and Jainism in the palmiest days and into which they finally merged themselves without leaving a single vestige in India, is the Saiva Religion. The struggle between Buddhism and Jainism and Saivism are celebrated in the annals of our Saints and of these Saints, the great Manickavasagar, author of Tiruvachakam, belonged to the Buddhist period and the great Gnanasambandha and Vakeesar, authors of Thevaram, belonged to the Jain period. After the four great teachers of Siva religion, who flourished before the eighth century A. D. several currents of thought flowed into the Tamil-land and swayed the minds of the people. The rival systems of philosophical thought propounded by the several commentators of Brahma Sutra created confusion in the minds of the people. Although distinct expressions of the essential principles of the Saiva Siddhanta system could be found in the sublime devotional lyrics of the Tamil Saints, neither they could be easily seen nor could they be maintained the absence of an exposition of the truth in a scientific manner, at the bar of the Rationale, against the opposing

claims that came armed with logical methods of attack, armoured with quotation from vedic texts. It was at such an age in the religious history of South India that Sri Meikanda Deva made his appearance as the Rising Sun of Spiritual Splendour, dispelling the darkness of ignorance, and confusion in the minds of the people. It was given to the genius of the infant-Saint to supply the long-felt need of a scientific treatment of the principles of Saiva Siddhanta religion and philosophy and placed them on a logical foundation.

Sivagnana Siddhiyar is divided into two books, Parapakkam and Suppakkam. In the Parapakka of six chapters all the Hindu systems from Charvaka philosophy to Mayavadham are stated and critisized in 301 stanzas, and it is similar to Vidhyaranya's 'Sarva Darsana-sangraha' is treated of the former. What Vidyaranya has compressed in one chapter in a few pages. under the heading 'Sarva Darsan' is treated by our author in his Supakkam in 328 virutthams. The ground-plan of this work is the same as that of Sivagnana Botham. But it contains in addition a chapter on logic (அளவை நூல்)

Since Umapathi Sivacharya, the fourth in succession from Meikanda Deva, gives the date of his work 'Sankarpanirakaranam' as 1255 of Salivahana era (1313 A. D.), the date of Meikanda Deva will be about 1200 A. D. Of the different Commentators of Siddhiyar that of Sri Marai Gnanasambandham seems to be the earliest. Sivagra Yogi the founder of Mutt at Sooryanarkoil is also another commentator about 1555 A. D. Sri Velliambalavana Thambiran has brought out a commentary 'Gnanavarana Vilakkam' which should see the light of the day.

Unlike the Hindus of other parts of this vast peninsula it is the peculiar pride of the Tamilian that he possesses a Tamil Veda which consists of Thevaram, Tiruvachakam etc. As Swami Vivekananda observes, 'Vedas are eternal, as truths are eternal and truths are not confined to a particular language alone.' The authors of Tamil Veda are regarded as Avatars or Jivanmuktas. The Jivanmuktas are well-defined in the notes on Sutram XI page 197 forward. They, who see the param by Paragnana, will alone see Param and nothing else. The knowledge of anything else than God is various and differing ignorance. The true Gnana is what transcends all these, Sivagnana. Hence Jivanmukta perceives Sivam alone.

Saiva Sinddanta System of religion and philosophy which has been fostered and kept alive by a great number of sages, saints and seers has mostly been confined to the Tamil language. The contribution made by late J. M. Nallaswami Pillai, B A., B.L., in translating the important works of the system is something remarkable. He was a profound scholar in Tamil as well as in English, and generally accepted to be one of the well-informed intepretors of the Saiva Philosophy to the English-knowing people. All his works had become out of print and as his inheritors were not able to get them reprinted, His Holiness Shunmuka Desika Gnanasambandha Paramacharya Swamigal, 24th in the Holy line of Acharyas of this Adhinam was much pleased to obtain the Copyright of all his works for this Adhinam. His (JMN) translations of Sivagnana Botham, Irupa Irupathu and Tiruvarutpayan have already been published by this Adhinam. This is an attempt to introduce his works to the public just to meet the need of English works on Saiva Siddhanta. It is believed that such works as these will propagate the Saiva Philosophy and infuse the inquiring and thinking mind with zeal to learn the religion and philosophy from the original works in Tamil. The Adhinam has puplished till now eight of the fourteen sastras with text and translation and presented to the public. This edition is a reprint of translation of Sivagnana Siddhiyar published in 1913 Reader of the first edition of Sivagnana Siddhiyar may come across some slight changes in the translation since it has been gone through and modified to some extent by Sri Sivapadhasundaram B. A., of Jaffna. This Edition of Sivagnana Siddhiyar has its Tamil Stanzas also printed above each translation, so that it may help the reader to understand the subject easily.

The present head of this illustrious Mutt of Dharmapuram Adhinam, His Holiness **Subramania Desika Gnanasambandha Paramacharya Swamigal** the 25th Head, the cultivator and promoter of classical, religious and secular education has graciously been pleased to publish this edition. Since the printing of this volume was to be carried in a hurry and completed in a short time some mistakes here and there have crept in. These mistakes are corrected as per errata attached.

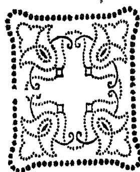
I will be failing in my duty if I do not recognise the gracious order of the present head of the Mutt in asking me to bring out this

edition with an introduction for which act of kindness, I sincerely and gratefully tender my heartfelt thanks with due regard to the sacred feet of His Holiness. This work is now published in sacred memory of His **Holiness Shunmuka Desika Gnanasambandha Paramacharya Swamigal** 24th Head of this Adhinam on Monday the 17th day of **May 1948, Third Annual Gurupuja Day.**

With these few words, I commend this volume to the notice of all those who are much interested in the study of religion and philosophy of our ancient land of INDIA.

Pulavaraham,
Mayooram.
5—5—1948.

(Vidwan) P. C. Punnaivananatha Mudaliar,
Senior Professor of Tamil and Vice-Principal,
Dharmapuram Adhinam & Adhinam Devasthanams
Oriental College, Dharmapuram.



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INVOCATION

சிவபெருமான்

TO THE SUPREME

ஆதிநடு அந்தமிலா அளவில் சோதி
அருள்ஞான மூர்த்தியாய் அகிலம் ஈன்ற
மாதினையும் ஒருபாகத் தடக்கி வானோர்
மகுடகூ ளாமணியாய் வையம் போற்றப்
பாதிமதி யணிபவளச் சடைகள் தாழப்
படரொளிஅம் பலத்தாடும் பரனார் பாதத்
தாதுமலி தாமரைகள் சிரத்தே வைத்துத்
தளராத பேரன்பு வளரா நிற்பாம்.

1. He, who has no beginning, middle and end, the Infinite Light, Love and Intelligence, the Consort of the Mother of the world clusters, the Supreme Lord of the Devas, who, praised by the world, with the hanging coral braids, adorned with the half moon, dances in the arena of the spreading Light (chidakas); His pollen-covered Lotus Feet, I will make my crown, and let my unchanging love grow towards Him.

அறுவகைச் சமயத் தோர்க்கும் அவ்வவர் பொருளாய் வேறாம்
குறியது உடைத்தாய் வேதா கமங்களின் குறியி றந்தங்(கு)
அறிவினில் அருளால் மன்னி அம்மையோ டப்ப னாகிச்
செறிவொழி யாது நின்ற சிவனடி சென்னி வைப்பாம்.

2. Let me place on my Head, the feet of Siva who stands as the goal of each of the six forms of Religion, who stands in the special Forms conceived by the various internal schools of Saiva Religion, and yet stands beyond all conception as set forth in the Vedas and Agamas (according to the Ideal of the Siddhanta Saivam), and fills all intelligences with his Love, and becomes the Father and Mother, and fills inseparably one and all.

In the above *Mangala* Verse, the author sums up the substance of all his teachings for the elucidation of which the student is requested to look up Sivajnanasvami's commentary.

சக்தி

SAKTI

ஈசனருள் இச்சைஅறி வியற்றல் இன்பம்
இலயமொடு போகமதி கார மாகித்
தேசருவம் அருவுருவம் உருவ மாகித்
தேவியுமாய்த் தேசமொடு செல்வ மாகிப்
பேசரிய உயிரையெலாம் பெற்று நோக்கிப்
பெரும்போகம் அவையளித்துப் பிறப்பினையும் ஒழித்திட்(டு)
ஆசகலும் அடியருளத் தப்பனுட னிருக்கும்
அன்னையருட் பாதமலர் சென்னி வைப்பாம். ௩

3. She, who becomes manifest as Isa's Supreme Will, and Power, Jnana, and Love, working for the origination, sustentation and resolution of these worlds; and who assuming both Rupa, and Arupa and Ruparupa becomes God's Supreme Consort, these worlds and their contents; who, giving birth to all forms of life, and making them eat their fruit in the respective worlds, destroys their bodies in due time; She, my Mother seats Herself in Majesty with our Father in the hearts of the Sinless Devotees. Her gracious Feet, let me place on my head.

விநாயகர்

GANESA

இயம்புநூல் இருந்தமிழின் செய்யு ளாற
இடையூறு தீர்ந்தினிது முடிய வேண்டித்
தயங்குபேர் ஒளியாகி எங்கும் நின்ற
தலைவனார் மலைமாது தன்னோ டாடிப்

SUPAKKAM

பயந்தஐங் கரநாற்றோள் முக்கண்இரு பாதப்
பரியதொரு நீள்கோட்டுப் பெரிய பண்டிக்
கயந்தன்அடிக் கமலங்கள் நயந்து போற்றிக்
கருத்திலுற இருத்திமிகக் காதல் செய்வாம்.

4. For the completion of this my work in Tamil verse without any obstacle or blemish, I praise with love and fervour the lotus Feet of the Elephant-God Ganesa who, begotten by the Omnipresent Light and His Mountain Wife, has five hands, four shoulders, three eyes, two feet, and a long tusk and a big belly.

சுப்பிரமணியர்

SUBRAMANYA

அருமறைஆ கமம்அங்கம் அருங்கலைநூல் தெரிந்த
அகத்தியனுக் கோத்துரைக்கும் அருட்குருவாங் குருளை
திருமறைமா முனிவர்முனி தேவர்கள்தந் தேவன்
சிவனருள்சேர் திருமதலை தவநிலையோர் தெய்வம்
பொரும்அறையார் கழல்வீரர் வீரன் கையிற்
பூநீர்கொண் டோவாது போற்றும்அடி யார்கள்
கருமறையா வகையருளிக் கதிவழங்குங் கந்தன்
கழலிணைகள் எஞ்சிரத்திற் கருத்தில் வைப்பாம்.

5. The gracious Infant Guru, who taught the import of the rare Vedas and Agamas, Angas and Sastras to Agastya; the Muni of Vedic Munis, The Deva of Devas the loving Child of Siva, the God of the Yogis; the Hero of victorious Heroes, Skanda, who gives liberation from the bond of births to those who worship Him incessantly with flowers of holiness and water of purity; His Twin Feet let me plant on my heart and on my head.

மெய்கண்டதேவநாயனார்

St. MEYKANDA DEVA

பண்டைமறை வண்டரற்றப் பசுந்தேன் ஞானம்
பரிந்தொழுகச் சிவகந்தம் பரந்து நாறக்
கண்டஇரு தயகமல முகைக ளெல்லாம்
கண்திறப்பக் காசினிமேல் வந்தஅருட் கதிரோன்
விண்டமலர்ப் பொழில்புடைசூழ் வெண்ணெய் மேவு
மெய்கண்ட தேவன்மிகு சைவ நாதன்
புண்டரிக மலர்தாழச் சிரத்தே வாழும்
பொற்பாதம் எப்போதும் போற்றல் செய்வாம்.

6. The gracious Sun, which shining on this universe, opened the lotus-bud of the human hearts, on the opening of which, the bees of the ancient Vedic hymns hummed aloud, the fresh honey (of gnana) gushed out and the fragrance of Sivam spread forth ; He, Meykanda Deva, who lived in Tiruvennei-nallur, surrounded by groves in full bloom, the great Saivite Teacher, His Golden Feet which outrivals the lotus, resting on my head, I shall ever worship.

The imagery in this verse is simply exquisite.

அவையடக்கம்

PREFACE.

மாலயன்மா மறைஅறியா ஆதி மார்க்கம்
வையகத்தா கமம்வேதம் மற்று முள்ள
நூலையெலாம் உணர்ந்திறைவன் கழலே நோக்கு
நோன்மைஅருந் தவர்முன்யான் நுவலு மாறு
வேலையுலா வுந்திரைகள் வீசி யேறி
வேறேழு மொன்றாகி நின்ற போது
சாலவுமான் குளப்படியிற் றங்கி நின்ற
சலமதுதான் நேரென்னுந் தன்மைத் தாலோ. எ

7. My attempt to declare the knowledge of the Supreme, who was unintilligible to the gods and the Vedas, and in the presence of the Lord's devotees who have no thought except that of clinging to the Feet of the Lord, after knowing in truth the substance of the Vedas and Agamas and other books of knowledge, is like that of the water standing under the hoof of the cow braving itself out for comparison with the roaring and spreading united water of the seven seas.

நீடுபுகழ் உலகுதனில் மைந்தர் மாதர்
நேயமொடு தாம்பயந்த புதல்வர் வாயில்
கூடுமொழி மழலையொடு குழறி ஒன்றும்
குறிப்பரிதா யிடினுமிகக் குலவிப் போற்றி
மாடுநமக் கிதுவென்று கொண்டு வாழ்வர்
அதுபோல மன்னுதமிழ்ப் புலமை யோரென்
பாடுகவிக் குற்றங்கள் பாரார் இந்நூல்
பாராட்டா நிற்பர்அருட் பரிசி னாலே. அ

8. Men and women of this world dote over the unmeaning babblings of their darling children, and fondle them ever so much as their greatest treasure. Indeed, the learned, also, will not notice the faults in my verse, but will graciously esteem it.

மறையினான் அயனான் மாலான் மனத்தினான் வாக்கான் மற்றும்
குறைவிலா அளவி னாலுங் கூறொணா தாகி நின்ற
இறைவனார் கமல பாதம் இன்றியான் இயம்பும் ஆசை
நிறையினோர் குணத்தோர்க் கெல்லாம் நகையினை நிறுத்து மன்றே. ௯

9. My attempt to describe the Feet of Him, who could not be understood by the Vedas, Vishnu, and Brahma, by the mind and speech, and by argumentation, will surely excite the laughter of the learned.

அருளினால் ஆக மத்தே அறியலாம் அளவி னாலும்
தெருளலாஞ் சிவனை ஞானச் செய்தியாற் சிந்தை யுள்ளே
மருளெலாம் நீங்கக் கண்டு வாழலாம் பிறவி மாயா
இருளெலாம் இரிக்க லாகும் அடியரோ டிருக்க லாமே. ௧௦

10. It is possible by the Grace of God, to know Him by hearing the teaching of the gnana guru who has experienced the truths contained in the Agamas and by rationally contemplating what has been heard, and by the realisation effected by the removal of ignorance with the help of apara gnana. Then it will be possible to get freedom from malam which has caused endless births and to dwell in the company of the Holy.

சுத்தவடி வியல்பாக வுடைய சோதி
சொல்லியஆ கமங்களெலாஞ் சூழப் போயும்
ஒத்துமுடி யுங்கூட ஓரி டத்தே
ஒருபதிக்குப் பலநெறிகள் உளவா னாற்போல்
பித்தர்குண மதுபோல ஒருகால் உண்டாய்ப்
பின்னொருகால் அறிவின்றிப் பேதை யோராய்க்
கத்திடுமான் மாக்களுரைக் கட்டிற் பட்டோர்
கனகவரை குறித்துப்போய்க் கடற்கே வீழ்வார். ௧௧

11. As different ways lead to the same town, *so will the the different Agamas given out by God* who is self-luminous lead to the same truth. But those, who listen to the inconsistent

sayings of people who are led by their own self conceit and not by God's revelation will fall into the depths of the sea, though seeking to reach the heights of Mount Meru.

போதமிகுத் தோர்தொகுத்த பேதை மைக்கே
பொருந்தினோ ரிவர்க்கன்றிக் கதிப்பாற் செல்ல
ஏதுநெறி யெனுமவர்கட் கறிய முன்னாள்
இறைவனரு ணந்திதனக் கியம்ப நந்தி
கோதிலருட் சனற்குமா ரற்குக் கூறக்
குவலயத்தின் அவ்வழியெங் குருநாதன் கொண்டு
ஈதகல எமக்களித்த ஞான நூலைத்
தேர்ந்துரைப்பன் சிவஞான சித்தி என்றே. கஉ

12. Leaving those who have attained to the Highest knowledge, and those who are incapable of any, I write this work for those who are in search of a way for reaching the truth, from the instruction imparted to me by my teacher by means of his Sivajnanabodham, derived in succession from Sanatkumara, Nandi and Paramesvara; and I call my work Sivajnana Siddhi.

பண்டைநற் றவத்தால் தோன்றிப் பரமனைப் பத்தி பண்ணும்
தொண்டரைத் தானே தூய கதியினில் தொகுப்பன் மார்க்கர்
கண்டநூ லோதி வீடு காதலிப் பவர்கட் கீசன்
புண்டரி கத்தாள் சேரும் பரிசினைப் புகல லுற்றும். கங

13. Those Devotees of the Lord who worship Him in this birth to attain mukti having performed Charya, Kriya and Yoga in previous births, will be led to the Purest Goal by the Lord Himself. To others only who desire mukti by the reading of the works of gnanis, do I undertake to show the path of reaching His Lotus Feet,

இறைவனையும் இறைவனால் இயம்பு நூலும்
ஈண்டளவும் பொருளியல்பும் வேண்டுஞ் செய்தி
முறைமைகளும் பெத்தமொடு முத்தி யெல்லாம்
மூதுலகில் எமக்கியன்ற முயற்சி யாலே
சிறையுலவும் புனல்நிலவித் தோன்றும் பேய்த்தேர்ச்
செய்கைபோ லுண்டாய மொய்கொள் மார்க்கத்
துறைப்பலவுங் கடாவிடையாற் சொல்லிப் போக்கித்
துகள்தீர இந்நூலிற் சொல்ல கிற்பாம். கச

14. Let me here expound the nature of the Paramesvara, and the books revealed by Him, the substance of Logic, and the things discoverable by its methods, and the sadhana to be pursued by the truthseeker, the nature of both the Bound and Freed conditions of Souls, after removing, by question and answers, the false doubts and misgivings induced like a mirage by the various sectarians, and thus try to arrive at clear truth.

என்னை இப் பவத்திற் சேரா வகையெடுத் தென்சித் தத்தே
தன்னைவைத் தருளி னாலே தாளிணை தலைமேற் சூட்டும்
மின்னமர் பொழில்சூழ் வெண்ணெய் மேவிவாழ் மெய்கண் டான்நூல்
சென்னியிற் கொண்டு சைவத் திறத்தினைத் தெரிக்க லுற்றாம். ௧௫

15. Let me here expound the truths of Saiva Siddhanta, following as my chief guide the work of Meykanda Deva, who out of mercy, adorned my head with his twin-feet and placed the knowledge the True Self in my heart, and thus saved me from the sea of human births and suffering.

அளவை இலக்கணம்

அளவை மூவகை

அளவை காண்டல் கருதல்உரை அபாவம் பொருளொப் பாறென்பர்
அளவை மேலும் ஒழிபுண்மை ஐதி கத்தோ டியல்பெனநான் (கு)
அளவை காண்பர் அவையிற்றின் மேலும் அறைவர் அவையெல்லாம்
அளவை காண்டல் கருதல்உரை என்றிம் மூன்றின் அடங்கிடுமே. க

வேறு

மாசறு காட்சி ஐயந் திரிவின்றி விகற்ப மூன்று
ஆசற அறிவ தாகும் அனுமானம் அவினா பாவம்
பேசுறும் ஏதுக் கொண்டு மறைபொருள் பெறுவ தாகும்
காசறு முரையிம் மானத் தடங்கிடாப் பொருளைக் காட்டும். உ

காட்சி நால்வகை

கண்ட பொருளை இரட்டுறவே கருதல் ஐயம் திரியவே
கொண்டல் திரிவாம் பெயர்சாதி குணமே கன்மம் பொருளெனஐந் (து)
உண்டவ் விகற்ப உணர்வினுக்குப் பொருளி னுண்மை மாத்திரத்தின்
விண்ட வில்லா அறிவாகும் விகற்ப மில்லாக் காட்சியே. ௩

பிரமாண பிரமேயங்களின் பாகுபாடு

காண்டல் வாயில் மனம்தன்வே தனையோ (டு) யோகக் காட்சியென
ஈண்டு நான்காம் அனுமானம் தனக்கும் பிறர்க்கும் என்றிரண்டாம்
மாண்ட உரைதந்த் ரமந்த்ரத்தோ (டு)உபதே சச்சொல் எனமூன்றும்
பூண்ட அளவைக் கெதிர்புலன்தன் னியல்பு பொதுவென் றிரண்டாமே.

சிறப்பியல்பு, பொதுவியல்பு

அன்னிய சாதி யும்தன் சாதியும் அகன்று நிற்றல்
தன்னியல் பன்னி யத்தைத் தவிர்ந்துதன் சாதிக் கொத்தல்
துன்னிய பொதுஇ யற்கை சொன்னஇவ் விரண்டி னுள்ளே
மன்னிய பொருள்கள் யாவும் அடங்கிடும் மான முற்றால். ரு

இந்திரியக் காட்சி, மானதக் காட்சி

உயிரினோ டுணர்வு வாயில் ஒளியுரு வாதி பற்றிச்
செயிரொடு விகற்ப மின்றித் தெரிவதிந் திரியக் காட்சி
அயர்விலிந் திரிய ஞானம் ஐம்புலன் சார்ந்து யிர்க்கண்
மயர்வற வந்த ஞானம் மானதக் காண்ட லாமே. சா

தன் வேதனைக் காட்சி, யோகக் காட்சி

அருந்தின்பத் துன்பம் உள்ளத் தறிவினுக் கராக மாதி
தரும்தன்வே தனையாங் காட்சி சமாதியான் மலங்கள் வாட்டிப்
பொருந்திய தேச கால இயல்பகல் பொருள்க ளெல்லாம்
இருந்துணர் கின்ற ஞானம் யோகநற் காண்ட லாமே. எ

அனுமானம்

பக்க மூன்றின் மூன்றேது வுடைய பொருளைப் பார்த்துணரத்
தக்க ஞானந் தன்பொருட்டாம் பிறர்தம் பொருட்டாம் அனுமானம்
தொக்க இவற்றுற் பிறர்தெளியச் சொல்ல லாகும் அச்சொல்லும்
மிக்க அந்நு வயத்தினொடு வெதிரே கச்சொல் எனஇரண்டாம். அ

பக்கம்

மூன்று பக்கம் பக்கம்நிகர் பக்கம் நிகரில் பக்கமெனத்
தோன்றும் பக்கந் துணிபொருளுக் கிடமாம் உவமை நிகர்பக்கம்
ஆன்ற பொருள்சென் றடையாத இடமாம் நிகரில் பக்கமுதல்
ஏன்ற இரண்டும் பொருளுண்மைக் கிடமாம் ஒன்று பொருளின்றாம். கூ

ஏது

ஏது மூன்றாம் இயல்புகா ரியத்தோ டநுப லத்தியிவை
ஓதி னியல்பு மாமரத்தைக் காட்டல் உறுகா ரியம்புகைதன்
ஆதி யாய அனல்காட்ட லாகும் அநுப லத்தியது
சீத மின்மை பனியின்மை காட்டல் போலுஞ் செப்பிடிலே. ௧0

சொல்

புகையால் அனலுண் டடுக்களைபோல் என்னப் புகறல் அந்நுவயம்
வகையாம் அனலில் லாவிடத்துப் புகையின் றாகும் மலரினொடு
முகையார் நீரிற் போலென்று மொழிதல் வெதிரே கச்சொல்இவை
தொகையார் உறுப்பைந்தொடுங்கூடச்சொல்லுவாருமுளர்துணிந்தே. ௧௧

பிற அனுமானங்கள்

போது நாற்றத் தால்அறிதல் பூர்வக் காட்சி அனுமானம்
ஓது முறையா லறிவின்அள வுணர்தல் கருதல் அனுமானம்
நீதி யால்முற் கன்மபலம் நிகழ்வ திப்போ திச்செய்தி
ஆதி யாக வரும்பயனென் றறிதல் உரையால் அனுமானம். ௧உ

ஆகமம்

அனாதியே அமல னாய அறிவன்நூல் ஆக மந்தான்
பின்ஆதிமா றின்றிப் பேணல் தந்திர மந்தி ரங்கள்
மனாதிகள் அடக்கித் தெய்வம் வழிபடும் வாய்மை யாகும்
தனாதிசா றிலாதான் தன்மை உணர்த்துதல் உபதே சந்தான். ௧௩

அனுமானப்போலி

ஈண்டு பக்கப் போலிநான் கேதுப் போலி ஒருமூன்றாய்
வேண்டும் எழுமூன் றாகும்விளங் குவமைப் போலி ஈரொன்பான்
காண்டுந் தோல்வித் தானம்இரண் டிருபத் திரண்டாம் கருதிலிவை
யாண்டும் மொழிவர் அவையெல்லாம் அளக்கில் அறுபத் தைந்தாகும். ௧௪

பிரமாணவியல்

PRAMANAVIYAL

முதற்சூத்திரம்

SUTTIRAM I.

பதியுண்மை

ஒருவனோ டொருத்தி ஒன்றென் றுரைத்திடும் உலக மெல்லாம்
வருமுறை வந்து நின்று போவதும் ஆத லாலே
தருபவன் ஒருவன் வேண்டும் தான்முதல் ஈறு மாகி
மருவிடும் அநாதி முத்த சித்துரு மன்னி நின்றே.

1. All the worlds that are denoted by the **words** he, she, and it, come, stay and go. Hence, an efficient cause that can make them come is necessary. This cause is **also** the author of Samharam. He is the eternally Free, and Intelligent Sat.

This sutra is divided into three adhikaranas; up to the end of the second sentence it is the first; the third sentence relates to the second; and the last sentence deals with the third; verses 2 to 28 relate to the first, verses 29 to 59 to the second and 60 to 70 to the third adhikarana.

முதலதிகரணம்

Adhikaranam I.

THE UNIVERSE UNDERGOES CHANGE.

உதிப்பதும், ஈறு முண்டென் றுரைப்பதிங் கென்னை முன்னோர்
மதித்துல கஞாதி யாக மன்னிய தென்பர் என்னின்
இதற்குயான் அனுமா னாதி எடேனிப்பூ தாதி யெல்லாம்
விதிப்படி தோற்றி மாயக் காணலான் மேதி னிக்கே. உ

2. If the Lokayita could say that this Universe undergoes neither creation nor destruction and that it

is eternally permanent, then I need no other proof to refute him, as even our own observation shows the origination and destruction of every component part of this Universe.

In the Parapakkam, the views of other schools were considered and critisized. In the Supakkam, the Siddhanta is stated and the objections met.

IT NEEDS A FIRST CAUSE.

இயல்புகாண் தோற்றி மாய்கை என்றிடின் இயல்பி னுக்குச்
செயலதின் றியல்பு செய்தி செய்தியேல் இயல்ப தின்றும்
இயல்பதாம் பூதந் தானே இயற்றிடுஞ் செய்தி யென்னில்
செயல்செய்வான் ஒருவன் வேண்டும் செயற்படும் சேதனத்தால். ௩

3. If it be said, that the change the universe undergoes is its nature, there can be no change in the nature of a thing. If it be said that it changes because its nature is so, then there is no such thing as nature. The argument that the four elements constitute nature and these undergo change implies an Efficient Cause who brings about such change of condition, as the object-universe is inert.

நிலம் புனல் அனல்கால் காண நிறுத்திடும் அழிக்கும் ஆக்கும்
பலந்தரு மொருவ னிங்குப் பண்ணிட வேண்டா என்னின்
இலங்கிய தோற்றம் நிற்றல் ஈறிவை இசைத லாலே
நலங்கிளர் தோற்றம் நாசம் தனக்கிலா நாதன் வேண்டும். ௪

4. Of the four elements, air produces the other three from itself; fire destroys other elements; water contains them all and so on; and as such, these elements themselves produce and resolve each from and into the other; and consequently no Efficient Cause is necessary. If this be your argument it is faulty; as all these elements undergo evolution and resolution together, and an Efficient Cause which has neither a beginning nor an end is accordingly required.

Verses 2 to 4 refute the Charvaka's position.

KSHANA BHANGA NO EXPLANATION

சார்பினில் தோன்று மெல்லாம் தருபவன் இல்லை யென்னில்
தேரின்இல் லதற்கோ தோற்றம் உள்ளதற் கோநீ செப்பாய்
ஓரின்இல் லதுவுந் தோன்றா துள்ளதேல் உதிக்க வேண்டா
சோர்விலா திரண்டு மின்றி நிற்பது தோன்று மன்றே. ௫

5. If the argument is that as all things arise by *Kshana Bhanga*, and from the previous attachment, no First cause is necessary, then you should say whether the birth is of things existent or non-existent. Non-existent will never come into being, and the existent need not come into being. Then it mnst be what is neither or *Anirvachana* (as argued by the Madhyamika).

This refutes Sautrantika Buddha.

EVERY EFFECT IS PRODUCED FROM A CAUSE

உள்ளது மிலது மின்றி நின்றதொன் றுளதே லுண்டாம்
இல்லதே யில்லை யாகும் தோற்றமும் இசையா தாகும்
உள்ளகா ரணத்தி லுண்டாம் காரிய முதிக்கும் மண்ணில்
இல்லதாம் படங்க டாதி எழில்தரு மியற்று வானல். ௬

6. (Even this argument is faulty) as, only if it is existent, it will come into being; otherwise it will never come into being, and no origination of the universe is posible. The truth is that effects are produced from causes, as the potter produces the pot etc., from the clay, but could not produce cloth etc., from the same cause.

This refutes the Madhyamika Buddha's position.

THE EFFECT IS IDENTICAL WITH THE CAUSE

ஒருபொரு ளொருவ னின்றி உளதில தாகு மென்னில்
தருபொரு ளுண்டே யின்றும் தன்மையின் றின்றே லுண்டாய்
தருதலின் றிலது கார்யம் முதலுள தாகு மென்னில்
கருதுகா ரியமு முண்டாய்த் தோற்றமுங் கருத்தா வாலாம். ௭

7. If it be asserted, that the same thing is both existent and non-existent and that no efficient cause is required, it must stand to reason that no one thing can possess such

contradictory qualities. If the cause is said to exist, and the effect not be existent in the cause, this is also incorrect as the effect is really existent in the cause (being identical), and the change necessitates an Efficient First cause.

This meets the Jaina objection.

THE WORLD HAS AN END

காயத்தின் அழிவு தோற்றம் கண்டனம் உலகிற் காணும்
நீஇத்தை உரைத்த வாறிங் கென்னெனில் நிகழ்த்து முண்மை
மாயத்த உலகம் பூநீர் தீவளி வான மாதி
யாயித்தா னென்றி னென்று தோன்றிநின் றழித லாலே. ௮

8. The birth and death of the body is seen, but we do not see the beginning or the end of the world ; how do you conclude that the world has also beginning or end, (says the Purva Mimamsaka). We reply that this world unintelligible to you is composed of Akas, and other elements like the body and proves the truth of its being subject to birth, growth and delay.

THE WHOLE AND NOT MERELY A PORTION IS RESOLVED

ஓரிடம் அழியப் பின்னும் ஓரிடம் நிற்கும் ஒக்கப்
பாரிடம் அழிவ தின்றும் என்றிடிற் பயில்வித் தெல்லாம்
காரிட மதனிற் காட்டும் அங்குரங் கழியும் வேனில்
சீருடைத் துலகு காலஞ் சேர்ந்திடப் பெயர்ந்து செல்லும். ௯

9. If it be said, that only a portion of this universe is destroyed and a portion remains and that the whole is neither produced nor destroyed all at one time, No. The universe, as a whole, in due time, is destroyed and reproduced, as all seeds of a certain kind sprout in the rainy season are destroyed in the hot season simultaneously.

TIME IS NO FIRST CAUSE

காலமே கடவு ளாகக் கண்டனம் தொழிலுக் கென்னில்
காலமோ அறிவின் றுகும் ஆயினுங் காரி யங்கள்
காலமே தரவே காண்டும் காரணன் விதியி னுக்குக்
காலமுங் கடவு ளேவ் லால்துணைக் கார ணங்காண். ௧௦

10. If it be said that it is Time that produces these changes and is the real Efficient Cause, No ; Time is in itself inert and non-intelligent and cannot, therefore be the Efficient cause. Though it is true, we find Time producing changes, it is because, God as the Efficient Cause actuates Time which is the instrumental cause.

(8 to 10) These three verses meet the objections of the Purva Mimamsa school.

PARAMANUS ARE NOT THE PRIMAL CAUSE

அழிந்தபின் அணுக்கள் தாமே அகிலமாய் வந்து நின்று
கழிந்திடுங் கன்மத் தென்னில் கன்மமும் அணுவுங் கூட
மொழிந்திடுஞ் சடமே யாகி மொழிதலான் முடியா செய்தி
ஒழிந்திடும் அணுரு பங்கள் உலகெலா மொடுங்கு மன்றே. கக

11. If it be said that the atoms reproduce themselves as the universe, after the primal resolution, with the aid of karma, No ; because karma and these atoms are inert and *Jada*. Besides, these atoms themselves undergo resolution at the final destruction of the world.

This argument is common to the schools of Sautrantika, Vaibhashika, Ajivaka and Nyaya and Vaiseshika.

THEY ARE PRODUCED FROM MAYA

காரண அணுக்கள் கெட்டாற் காரிய உலகின் றென்னில்
காரண மாயை யாகக் காரியங் காண லாகும்
காரண மாயை யென்னை காண்பதிங் கணுவே யென்னில்
காரண மாயை யேகாண் காரியம் அணுவிற் கண்டால். கஉ

12. If it be said, that if the atoms as cause are destroyed, the universe itself could not originate, No ; from the cause Maya, the universe could be produced. If you say that we do not see Maya but only the atoms, atoms are products. The ultimate cause is, therefore, Maya.

PARAMANU ARE PRODUCTS

காரிய மென்ப தென்னை காரண அணுவை யென்னில்
காரியம் அவய வத்தாற் கண்டனம் கடாதி போலக்
காரிய உருவ மெல்லாம் அழிதருங் கார ணத்தால்
காரிய உறுப்பின் மாயை தருமெனக் கருதி டாயே. ௧௩

13. If it be asked how the atoms can be called a product and not a cause, we find it so by its having form and parts ; and all products, like a pot which has form and parts, are destructible. Therefore it is the non-composite Maya that produces these atoms.

MAYA IS THE PRIMAL MATERIAL CAUSE

தோற்றமும் நிலையு மீறும் மாயையின் தொழில தென்றே
சாற்றிடும் உலகம் வித்துச் சாகாதி அணுக்க ளாக
ஏற்றதேல் ஈண்டு நிற்கும் இல்லதேல் இயைவ தின்றும்
மாற்றம்நீ மறந்தா யித்தால் மாயையை மதித்தி டாயே. ௧௪

14. The wise declare that the world evolves from Maya, and the common people also can point out that in the seed, the tree and branches etc., are contained in a subtle condition, and otherwise, they won't be produced; and these words you have forgotten. Understand therefore that Maya is the material cause.

(12 to 14) These continue the argument and show that Maya is the undifferentiated cosmic material cause, and atoms are only the differentiated cosmic matter and effect.

OUT OF NOTHING NOTHING COMES

மாயையி னுள்ள வஞ்சம் வருவது போவ தாகும்
நீயதிங் கில்லை யென்னில் நிகழ்த்திடு முயலிற் கோடு
போய்உகும் இலைக ளெல்லாம் மரங்களிற் புக்குப் போதின்
ஆயிடும் அதுவு மென்னிற் காரணங் கிடக்க வாமே. ௧௫

15. If you deny that the world is produced from Maya and assert that it comes from nothing, then the hare can have horns. If you again object by saying that it will

be true if the dead leaves of a tree will go back into the tree and come out again as fresh leaves, our reply is that when these leaves are reduced to the primal condition, they will again come out as fresh leaves if time and other causes* help them ; not otherwise.

This meets the arguments of the *Sunyavadi*, who denies a Primal cause like maya for the world.

* Mr. *Conn* points out in his *Story of the Germs,* that but for the action of Bacteria, which reduces all dead animals and plants into a condition fit for being assimilated as food by plants, the world will be fully stocked with dead things and quite uninhabitable.

THE UNIVERSE IS ETERNAL IN ITS CAUSE

கருதுகா ரணமுண் டாகக் காரிய முள்ள தாகி
வருதலால் அநாதி வையம் மற்றொரு கடவுள் இத்தைத்
தருதலால் ஆதியாகச் சாற்றலு மாகும் மாயைக்
கொருவனா ரென்னிங் கென்னின் உள்ளவா றுரைப்பக் கேள்நீ. கசு

16. As the world is produced as an effect from a cause, and as the effect is real if the cause is real, the world is beginningless (in the sense that its ultimate constituent is beginning less). But as the Supreme God subjects it to the change of evolution and involution, it may be said to have a beginning.

The definitions and distinctions drawn *herein* have to be fully borne in mind. And it will explain why even in Siddhanta works like Tayumanavar the world is said to be false, illusive and ephemeral &c. They all refer to the changeability and unstability of the world and the worldly pleasures.

The last line in the Tamil Verse has to be read with the one which follows and hence its translation is omitted here. The last 6 stanzas establish the principle of "Ex nihilo, nihil fit" "Out of nothing, nothing comes," which is called "*சற்காரிய வாதம்*" Satkaryavadam, a doctrine peculiar to the Sankhyas and Siddhantis; and it conflicts with Vivartavada though the Vedanta-sutras especially lay stress on Satkarya vada.

MAYA CANNOT EVOLVE BY ITSELF NOR BY PURUSHA BUT BY GOD

புத்திமற் காரி யத்தால் பூதாதி புருடன் தானும்
அத்தனு கரணம் பெற்றால் அறிதலால் அவற்றை மாயை
உய்த்திடும் அதனான் மாயைக் குணர்வொன்று மில்லை யென்றே
வைத்திடு மதனால் எல்லாம் வருவிப்பா னொருவன் வேண்டும். க௭

17. If you object that Maya does not require any other creator for its underdgoing evolution, Hear then. The universe appears as the work of an intelligent Being. The Purusha(soul) though intelligent is not conscious unless when in conjunction with the body and senses ; and Maya appears as the material cause of such body and senses; and Maya is not conscious and as such non-intelligent. Hence, the One God (who is self. dependent and intelligent) is necessary for creating these worlds out of Maya.

CAUSES ARE OF THREE KINDS.

காரியங் கார ணங்கள் முதல்துணை நிமித்தம் கண்டாம்
பாரின்மண் திரிகை பண்ணு மவன்முதல் துணைநி மித்தம்
தேரின்மண் மாயை யாகத் திரிகைதன் சத்தி யாக
ஆரியன் குலால னாய்நின் றாக்குவன் அகில மெல்லாம். க௮

18. Causes are of three kinds ; the material cause, the instrumental cause, and the efficient cause. Taking an illustration, the clay is the material cause, the wheel is the instru mental cause, and the potter is the efficient cause. Similarly, the Lord, like the potter, creates the worlds from Maya as the material cause, with the aid of His Sakti as the instru mental cause.

The material cause is called in Tamil *muthal* or First and in Sanskrit, Upadana; the instrumental cause is *Tunai* or Sahakari; and efficient cause is Nimitta. This and last verse meet the Sankhyan objections.

DIVISIONS OF MATERIAL CAUSE OR MAYA.

விந்துவின் மாயை யாகி மாயையின் அவ்வி யத்தம்
வந்திடும் விந்துத் தன்பால் வைகரி யாதி மாயை
முந்திடும் அராக மாதி முக்குண மாதி மூலம்
தந்திடுஞ் சிவனா வன்தன் சன்னிதி தன்னில் நின்றே.

19. From Vindu, Maya is evolved, and from the latter Avyaktam is evolved. From the first, the four *Vachs*, Vaikhari etc., are evolved. From Maya, *Ragam* etc., are produced. From Mulaprakriti, the three *gunas* are generated. And these undergo evolution in the Presence of Siva-Sat.

The reader's attention is drawn to the distinctions here drawn and what follows. And the table of Tatvas printed in p. 224 Vol. I, S. D. may be also referred to usefully. But the terms are used variously. The first Sudda Maya is also called *Maha Maya* and *Kuidla* and *Kundalini*, and even as *Sakti* and *Vindu*. The four Vachs that are generated from this are *Sukshma* or *Para* or *Nadha*, *Paisandi, Madhyama* and *Vaikari*. The second Maya is Called Asuddhamaya but in reference to the still grosser one, Mulapprakriti, it is called Suddhasuddha Maya. The tattvas which generate from this are *Niyati, kalam, kala* and *Raga* and *Vıdya* and they from the body of the Nirguna souls or *Pralaya Kalars*. The last kind of Maya, is variously called Mula-prakriti Prakriti, Pradhana, Avyakta, Mahat or Mahan, and its essence are the three gunas, Satva, Rajas and Tamas. A more elaborate table of tatvas containing greater details with references in the Vedas, Upanishats &c. for the various tatvas included in the Siddhanta has been published by Sri *Kasivasi Sentinathier* whioh will afford greater help to the student in understanding these details.

This maya sakti of God is not Abhinna or Samavaya but it is Bhinna sakti, called also Parigraha-sakti.

God does not undergo any weariness or trouble in creating these worlds, and the evolution takes place as the lotus undergoes all the various processes of evolution in the presence of the sun, its light and heat.

It will be noticed how this division of maya is special to Saiva Siddhanta. The third class of maya, namely, Mulaprakriti or gross maya is alone recognized by all other Hindu schools comprising the twenty-four tatvas. The Higher Powers of maya comprising the elven higher tatvas are not known to these systems though some have tried to assert that the higher tatvas could be comprised under the lower. These three divisions correspond to the three divisions of *adhvas* themselves. called Suddha, Misrama, and Asuddha adhvas, and to the three classes of souls called Vijnanakalar, Pralayakalar, and Sakalar, who get their material

bodies from these three classes of maya and adhvas respectively. The Texts from the Upanishats, Agamas etc., in which these higher tatvas and adhvas are mentioned, will be added in an appendix to this volume.

VAIKHARI VACH DEFINED.

வைகரி செவியில் கேட்ப தாய்அத்த வசன மாகி
மெய்தரும் உதான வாயு மேவிட விளைந்த வன்னம்
பொய்யற அடைவு டைத்தாய்ப் புந்திகா ரணம தாகி
ஐயமில் பிராண வாயு அடைந்தெழுந் தடைவு டைத்தாம். உ௦

20. *Vaikhari Vach* is the power whioh is felt in the ear as sound, full of meaning, and understood so by the understanding. This Vach is caused and influenced by the bodily *Udana vayu* and by the *Prana vayu* in forming the letters (Akshara).

MADHYAMA DEFINED.

உள்ளுணர் ஓசை யாகிச் செவியினில் உறுதல் செய்யா(து)
ஒள்ளிய பிராண வாயு விருத்தியை உடைய தன்றித்
தெள்ளிய அக்க ரங்கள் சிந்திடுஞ் செயல தின்றி
மெள்ளவே எழுவ தாகும் மத்திமை வேற தாயே. உக

21. Not audible to the ear, but softly arising and audible in the throat and intelligible to the understanding, guided not by the Prana vayu but by the Udana-vayu, without being able to throw out the well formed letters (sounds), and differing both from Vaikhari and Paisanti 1, such is the nature of *Madhyama Vach*.

PAISANTI DEFINED.

வேற்றுமைப் பட்ட வன்னம் வெவ்வேறு விபாக மாகித்
தோற்றுதல் அடைவொ டுக்கிச் சுயம்பிர காச மாகிச்
சாற்றிடு மயிலி னண்டம் தரித்திடும் சலமே போன்றங்(கு)
ஆற்றலே உடைய தாகிப் பைசந்தி அமர்ந்து நிற்கும். உஉ

22. Just as the white and yolk of the egg conceal in themselves all the body of the pea-cock, so does *Paisanti Vach* contain in itself in an undiflerentiatiated and highly subtle and self luminous condition all the various sounds.

SUKSHMA VACH DEFINED.

சூக்கும வாக்க துள்ளோர் சோதியாய் அழிவ தின்றி
ஆக்கிடும் அதிகா ரத்துக் கழிவினை தன்னைக் கண்டால்
நீக்கமில் அறிவா னந்தம் முதன்மைநித் தியமு டைத்தாய்ப்
போக்கொடு வரவி ளைப்பும் விகாரமும் புருட னின்றும். உ௩

23. The *sukshma* or *Para Vach* is the Luminousness of the Highest body, indestructible in itself, but destructible in its products such as Paisanti etc. If one can witness this subtle light he will reach the unvarying intelligence and bliss and immortality (of Apara-Mukti) without being subject to birth and weariness and change.

Vach means speech or sound, sabda or *nada;* and the first product of evolution from Suddha maya is this Vach or nada; and the symbol is the *Damaraka.* And all the letters are said to have been produced by the beating of this Damaraka by Siva, as stated in Panini. From the most subtle, it passes into the most gross form of sound; and the Yogi has to ascend from the gross nada to Paranada.

This *Paranada Vach is* often mistaken for God on account of its great luminousness, and this place is also mistaken for the final place of rest, and though one who enters this place will not return to the earth, yet this does not constitute Paramukti. One has to transcend this *nada;* hence the term *nadanta.* Mahavrata Saivas postulate *nadam:* as the place of rest; Saiva aikyavadis, Vijnanakalar; and Sankhyas, Patanjalas and Vedantis as Purusha tatva. Hence the statement in the next verse, that this Vach is not Brahman and is derived from Suddha maya.

VACH IS NOT BRAHMAN

நிகழ்ந்திடும் வாக்கு நான்கும் நிவிர்த்தாதி கலையைப் பற்றித்
திகழ்ந்திடும் அஞ்ச தாகச் செயல்பரி ணாம மன்று
புகழ்ந்திடும் விருத்தி யாகும் படங்குடி லாறுற் போல
மகிழ்ந்திடும் பிரம மன்று மாமாயை என்பர் நல்லோர். உ௪

24. These four *Vachs* become five when united to the five different *Kala* such as *Nivirti.* These *vachs* are not Brahman, are produced from Mahamaya, *not by the process of Parinama, nor by that of Vivarta, but by the process of Virti as when cloth is made into a tent.*

The five *kalas* out of which different bodies are produced are(1) *Nivirti Kala,* with *Sthulatama Vach,* (2) *Pratishta Kala,* with *Sthulatara Vach* (3) *Vidya Kala* with *Sthula vach* (4) *Santi* with *Sukshma vach* (5) *Santyatita kala* with *Sukshmatara vach.*

Samudaya Vada is the union like a heap of gingily seeds, and this is asserted by the Buddhists and Jains to account for evolution ; Nyayikas postulate Arambha Vada, which is like the weaving of threads into a cloth ; Vivarta is asserted by the Mayavadis, and this is the false appearance like a mirage. Parinama is of two kInds, (1) where the whole undergoes change as milk into curds, (2) where only a part undergoes change, as where maggots are formed in ghee. The first kind of Parinama is asserted by Vedantis ; and the second by Siddhantis. *Virti* is a kind of *Sukshma Parinama* and does not involve much change.

MURTIS AND THEIR BODIES

வித்தைகள் வித்தை ஈசர் சதாசிவர் என்றி வர்க்கு
வைத்துறும் பதங்கள் வன்னம் புவனங்கள் மந்தி ரங்கள்
தத்துவம் சரீரம் போகம் கரணங்கள் தாமெ லாமும்
உய்த்திடும் வைந்த வந்தான் உபாதான மாகி நின்றே. உரு

25. To the Mantra Isvaras, and Vidyesvaras, and Sadasivas, their *Pada, Varna, Bhuvana, Mantra, Tattvas,* bodies, and senses and enjoyment are all formed out of *Vindu* or *Suddha Maya Sakti.*

The number of mantra Isvaras of suddha bija tatva are said to be 7 crores. Those who dwell in the Isvara tatva are eight, namely *Anantar, Sukshmar, Sivottamar, Ekanetrar, Trimurti, Srikantar and Sikandi* and are also called Ashta-Vidyesvaras. Those who dwell in the plane of the Sadasiva tatva, are called *Anusadasivas* and their names are *Pranavar, Sadakyar, Tirtar, Karanar, Susilar, Sukshma or Kalar, Desasar and Ambu.* Most of the authorities are agreed in calling all these Murits Vijnanakalar.

SOULS UNDERSTAND WITH HELP OF MAYA

மூவகை அணுக்க ளுக்கு முறைமையால் விந்து ஞானம்
மேவின தில்லை யாகில் விளங்கிய ஞான மின்றும்
ஓவிட விந்து ஞானம் உதிப்பதோர் ஞான் முண்டேல்
சேவுயர் கொடியி னன்றன் சேவடி சேர லாமே. உசு

26. All the three classes of souls, cannot have any knowledge unless they are associated with the intelligent Power of the four vachs of Suddha-Maya. When a person can however ascend to the knowledge beyond this Mayic intelligence, then alone can he reach the Feet of the Supreme Siva, whose banner is the Bull.

THE RELATION OF GOD AND MAYA TO THE WORLD

அளவினில் உருவந் தோன்றி அங்காங்கி பாவ மாகி
உருவினில் உருவ மாயே உதித்திடும் உலக மெல்லாம்
பெருகிடும் சுருங்கும் பேதா பேதமோ டபேத மாகும்
ஒருவனே எல்லா மாகி அல்லவா யுடனு மாவன். உஎ

27. All this universe is spread out and multiplied from the Primal invisible and subtle Maya into visible and grosser and grosser forms, and these forms in reality one, but in undergoing evolution are one-and-different. The One Supreme Being also is one, different, and one-and-different from the world. (Abheda, Bheda and Bedhabeda).

VISIBLE CAN PROCEED FROM THE INVISIBLE

அருஉரு ஈறு தாகும் விகாரமும் அவிகா ரத்தின்
வருவது மில்லை என்னின் வான்வளி யாதி பூதம்
தருவது தன்னின் மேக சலனசத் தங்க ளோடும்
உருவின்மின் உருமே றெல்லாம் உதித்திடும் உணர்ந்து கொள்ளே. உஅ

28. If you object that form cannot proceed from the Formless and change from Avikara, you yourself assert that the formless Akas produces the other elements air and fire etc., which have Form and how from the same other come motion, sound, lightning and thunder of clouds which have all forms.

இரண்டாமதிகரணம்

Adhikaranam II.

WHERE FROM DOES GOD CREATE ?

மண்ணினிற் கடாதி யெல்லாம் வருவது குலால னாலே
எண்ணிய உருவ மெல்லாம் இயற்றுவன் ஈசன் தானும்
கண்ணுகா ரியங்க ளெல்லாம் காரண மதனிற் காண்பன்
பண்ணுவ தெங்கே நின்றிங் கென்றிடிற் பகரக் கேள்நீ. ௨௯

29. The pots are produced from the clay by the potter. Isa creates all forms, and these effects are produced each from its own material cause. Hear, if you want to know where and how He creates these things.

HE REQUIRES NO SUPPORT

சீலமோ உலகம் போலத் தெரிப்பரி ததனால் நிற்கும்
கோலமும் அறிவா ரில்லை ஆயினுங் கூறக் கேள்நீ
ஞாலமே ழினையுந் தந்து நிறுத்திப்பின் நாசம் பண்ணும்
காலமே போலக் கொள்நீ நிலைசெயல் கடவுட் கண்ணே. ௩௦

30. It is not possible to understand His nature by anything we see in this world. As such, there is no one who could understand His Supreme Form and Station. However, His action may be compared to that of Time, which brings about the origination, development, and destruction of the seven worlds.

THE UNIVERSE RISES AND MERGES IN GOD

கற்றநூற் பொருளும் சொல்லும் கருத்தினில் அடங்கித் தோன்றும்
பெற்றியும் சாக்கி ராதி உயிரினிற் பிறந்தொ டுக்கம்
உற்றதும் போல வெல்லா உலகமும் உதித்தொ டுங்கப்
பற்றொடு பற்ற தின்றி நின்றனன் பரனு மன்றே. ௩௧

31. As the words and ideas we had learnt become imbedded in and arise out of our minds, as the different states of wakefulness, sleep etc., arise and merge in our life, so are the worlds evolved and in-gathered by the Supreme God, who stands united and at the same time not united to this world.

THE REASON FOR REPRODUCTION AND RESOLUTION

உயிரவை ஒடுங்கிப் பின்னும் உதிப்பதென் அரன்பா லென்னின்
செயிருறு மலத்தினாகும் சிதைந்ததே தென்னிற் சித்தத்(து)
அயர்வொழி காரி யங்கள் அழியுங்கா ரணங்கி டக்கும்
பயில்தரு காரி யம்பின் பண்டுபோற் பண்ணும் ஈசன். ௩௨

32. If you ask why the souls and worlds are reproduced from Hara after resolution, this becomes necessary owing to existence of Anava Mala. The necessity for its undergoing resolution is the destruction of those that gave fatigue to the Soul. The effects are destroyed and resolved into their cause. And Isa reproduces these forms as before from their cause.

The repeated births are necessary for the purpose of washing off the inherent Anava-mala, by gaining experience and knowledge and spirituality. The resolution is required to give rest to the soul just as we take rest during night to recoup our energies for the task of to-morrow.

GOD UNDERGOES NO CHANGE

தோற்றுவித் தளித்துப் பின்னும் துடைத்தருள் தொழில்கள் மூன்றும்
போற்றவே உடையன் ஈசன் புகுந்தது விகார மென்னில்
சாற்றிய கதிரோன் நிற்கத் தாமரை அலரும் காந்தம்
காற்றிடும் கனலை நீரும் கரந்திடும் காசி னிக்கே. ௩௩

33. If you say God will undergo change, once we attribute to him powers of creation etc. No. In the presence of the sun, the lotus blooms, the crystal emits heat and water evaporates.

The sun does not undergo change by any of these operations, and much less does God undergo any weariness or change. The three examples are respectively for the three functions.

THE ONE GOD IS THE AUTHOR OF ALL THE THREE FUNCTIONS.

உரைத்தஇத் தொழில்கள் மூன்றும் மூவருக் குலகம் ஓத
வரைத்தொரு வனுக்கே யாக்கி வைத்ததிங் கென்னை என்னின்
விரைக்கம லத்தோன் மாலும் ஏவலான் மேவி னோர்கள்
புரைத்ததி கார சத்தி புண்ணியம் நண்ணலாலே.

34. If you ask, how it is that we ascribe all the powers to the one God, when all say that these three powers are held by the three different Gods, Brahma, Vishnu and Rutra, our answer is that these Gods, by the power of their Virtue receive the Ajna Sakti of the Lord at His bidding

THE AUTHOR OF SAMHARA IS THE AUTHOR OF OTHER FUNCTIONS ALSO.

இறுதியாம் காலந் தன்னில் ஒருவனே இருவ ருந்தம்
உறுதியின் நின்ரு ரென்னின் இறுதிதா னுண்டா காதாம்
அறுதியில் அரனே யெல்லாம் அழித்தலால் அவனால் இன்னும்
பெறுதுநாம் ஆக்கம் நோக்கம் பேரதி கரணத் தாலே. ௩௫

35. At the end of time, only One alone remains. If more than One, then it cannot be called Samharam. Hara alone remains at the end, as He it is that destroys all. Hence, from Him also, do the worlds originate and develop again.

THE REASON OF HIS FUNCTIONING

சொன்னஇத் தொழில்க ளென்ன காரணந் தோற்ற என்னின்
முன்னவன் விளையாட் டென்று மொழிதலு மாம்உ யிர்க்கு
மன்னிய புத்தி முத்தி வழங்கவும் அருளால் முன்னே
துன்னிய மலங்கள் எல்லாம் துடைப்பதுஞ் சொல்ல லாமே. ௩௬

36. If you ask why God should exercise these powers, we may reply that this is His mere play. We may also point out that by these acts of Grace, He makes the souls eat the fruit of their Karma and thus get rid of their Mala and attain Mukti.

What is meant by play here is that these works are performed not for his own benefit.

PURPOSE OF FIVE FUNCTIONS.

அழிப்பிளைப் பாற்றல் ஆக்கம் அவ்வவர் கன்ம மெல்லாம்
கழித்திடல் நுகரச் செய்தல் காப்பது கன்ம வொப்பில்
தெழித்திடல் மலங்க ளெல்லாம் மறைப்பருள் செய்தி தானும்
பழிப்பொழி பந்தம் வீடு பார்த்திடின் அருளே எல்லாம். ௩௭

37. Samharam is to give rest to the souls; Srishti is intended for the purpose of enabling souls to eat their Karma and thus to remove it. When souls eat their Karma, Tithi is exercised. Tirobhava brings about the meating of mala by effecting Karmasamya. He exercises His power of Anugraha when He frees us from our bonds. All these five functions are acts of His Grace. Revile not some of these as ungracious acts.

GOD HAS RUPA, ARUPA AND RUPARUPA

அருவமோ உருவா ரூப மானதோ அன்றி நின்ற
உருவமோ உரைக்கும் கர்த்தா வடிவெனக் குணர்த்திங் கென்னின்
அருவமும் உருவா ரூபம் ஆனதும் அன்றி நின்ற
உருவமும் மூன்றுஞ் சொன்ன ஒருவனுக் குள்ள வாமே. ௩௮

38. If you ask whether the Creator has form or no form or has formless form, I may tell you that all these forms belong to the one and the same Supreme Being.

The above six stanzas dealt with the subject of God's functioning the world. This and the following twenty-one verses prove the character of God as the Eternally Free and Intelligent (Anadi mukta, chitrupa அநாதிமுத்த சித்துரு) as stated in the first sutra. God being ascribed forms etc., is called His Tatastha lakshana.

GOD ASSUMES FORMS AT WILL

நண்ணிடும் உருவம் என்னின் நமக்குள உருவம் போலப்
பண்ணிட ஒருவன் வேண்டும் இச்சையேற் பலரும் இச்சை
கண்ணிய உருவங் கொள்ளோம் யாம்பெருங் கடவுள் தானும்
எண்ணிய யோக சித்தர் போல்உரு இசைப்பன் காணே. ௩௯

39. You object that when form is ascribed to God, another creator like the one who creates our own bodies will be required, and that if God wills His body, the Jivas may be said to will their own bodies also. But we cannot assume any body we like. Our Supreme God assumes any wondrous form He thinks of, just as Siddhas do.

LIKE SIDDHAS YET DIFFERENTLY

வித்தக யோக சித்தர் வேண்டுருக் கொள்ளு மாபோல்
உத்தமன் கொள்வ னென்னின் அவர்களி லொருவன் ஆவன்
அத்தகை யவர்க ளெல்லாம் ஆக்குவ தருளால் ஆங்கு
வைத்தது மாயை யென்னின் வடிவெலாம் மாயை யாமே. ௪௦

40. You say that if God takes form just as Siddhas do, then He becomes one like them. But these Siddhas exercise these powers only through the Grace of God. And if all forms are born of Maya, then the forms of God are also from Maya ?

MAN'S BODY IS FROM MAYA. GOD'S FROM CHIT SAKTI

மாயைதான் மலத்தைப் பற்றி வருவதோர் வடிவம் ஆகும்
ஆயஆ ணவம் அகன்ற அறிவொடு தொழிலை ஆர்க்கும்
நாயகன் எல்லா ஞானத் தொழில்முதல் நண்ண லாலே
காயமோ மாயை அன்று காண்பது சத்தி தன்னால். ௪௧

41. The bodies formed of Maya are obtained by the souls as necessitated by the Anava Mala. As the Supreme One is free from Maya and Anava Mala, and is pure absolute intelligence and imparts both knowledge and power to souls, His body cannot be formed of Maya but is formed out of His own Sakti.

This is in answer to the objection raised in the last sentence of the previous verse. Almost all the commentators agree that Sakti here means Chit Sakti.

HIS FORMS REQUIRE NO EVOLUTION

சத்தியே வடிவென் றாலும் தான்பரி ணாமம் ஆகும்
நித்தமோ அழியும் அத்தால் நின்மலன் அருவே யென்னின்
அத்துவா மார்க்கத் துள்ளான் அலன்இவன் அருமை தன்னைப்
புத்திதான் உடையை போல இருந்தனை புகலக் கேள்நீ. ௪௨

42. You say that even if His form is from Sakti, it must undergo change, and consequently God cannot be eternal and so God can only be formless. His is not one of *the six Adhvas (formless things)* even. As you seem to be

intelligent, you had better hear further about the supreme nature of God.

HIS FORMS ARE NOT MATERIAL

உலகினில் பதார்த்த மெல்லாம் உருவமோ டருவ மாகி
நிலவிடு மொன்றொன் றாகா நின்றஅந் நிலையே போல
அலகிலா அறிவன் தானும் அருவமே யென்னில் ஆய்ந்து
குலவிய பதார்த்தத் தொன்றாய்க் கூடுவன் குறித்திடாயே. ௪௩

43. All objects of this world either have form or no form, and some objects cannot change their form either. If, therefore, the being of immeasurable intelligence is called formless, we will only be ranking It with one of these objects.

HIS SUPREME NATURE ADMITS NO QUESTIONING

பந்தமும் வீடு மாய பதபதார்த் தங்கள் அல்லான்
அந்தமும் ஆதி இல்லான் அளப்பிலன் ஆத லாலே
எந்தைதான் இன்னன் என்னும் இன்னதாம் இன்ன தாகி
வந்திடான் என்றுஞ் சொல்ல வழக்கொடு மாற்றம் இன்றே. ௪௪

44. He is not one of those objects which are included in the terms bonds and freedom. He has neither beginning nor end. He is infinite. As such, it cannot be postulated that my Supreme Father is only this and that, and that He cannot become this and that; and therefore any such postulate regarding the nature of the Supreme does not admit of any refutation either.

Following the definition of God as Anadi mukta chit and beyond Time and Space, all these objections do not arise. Compare the following stanzas from Devaram and Tiruvachakam.

(1) " மைப்படிந்த கண்ணாளும் தானுங்கச்சி
மயானத்தான் வார்சடையான் மாசொன்றில்லான்
ஒப்புடைய னல்ல னொருவன் அல்லன்
ஓரூர னல்ல னோருவமை யில்லி
அப்படிய னவ்வுருவ னவ்வண்ணத்தன்
அவனருளே கண்ணாகக் காண்பதல்லால்
இப்படிய னிவ்வுருவ னிவ்வண்ணத்தன்
இவனிறைவ னென்றெழுதிக் காட்டொணாதே.

"The Lord, with braided hair and his spouse with pencilled brows, live in the burning ground of Kanchi, He knows no sin. He is not one of the mortals. He has no one as His equal. No town claims Him as its citizen. He is beyond compare ; unless we with the eye of His Grace perceive His true nature, we can't paint Him, and show Him as of such form and figure."

"This Self is not attainable by explanation, nor yet by mental grasp, nor by hearing many times, by Him whomso He chooses—by him is He obtained. For him the Self, its proper Form reveals."
—(*Mundaka* 3-2-3.)

(2) " இன்பமுந் துன்பமு மில்லானை யுள்ளானை
அன்பருக் கன்பனை யாவையுமா யல்லையுமாஞ்
சோதியனை துன்னிருளை தோன்றாப் பெருமையனை
ஆதியனை யந்த நடுவாகி யல்லானை.

Thou who art without pleasure or pain ; who yet hast both !
Loving to loving ones ! Who art all and not all
The effulgent Light and the Deep Darkness !
The invisible greatness. The first, middle and end
And none of these.

(3) " வேதமும் வேள்வியு மாயினார்க்கு
மெய்ம்மையும் பொய்ம்மையு மாயினார்க்குச்
சோதியு மாயிரு ளாயினார்க்குச்
துன்பமு மாயின்ப மாயினார்க்குப்
பாதியுமாய் முற்று மாயினார்க்குப்
பந்தமுமாய் வீடு மாயினார்க்கு
ஆதியு மந்தமு மாயினார்க்கு
ஆடப் பொற்சுண்ண மிடித்தும்நாமே.

For Him Who is the Vedas and the sacrifice ;
for Him Who is the falsehood and the Truth ;
For Him Who is the Splendour and the Gloom ;
for Him Who is the Affiction and Delight ;
For Him Who is the Half, Who is the Whole ;
for Him Who is the Bond and the Release ;
For Him Who is the First, Who is the Last ;
Dancing, Pound we the dust of Gold.

HE ASSUMES FORM OUT OF GRACE

குறித்ததொன் றுக மாட்டாக் குறைவிலன் ஆத லானும்
நெறிப்பட நிறைந்த ஞானத் தொழிலுடை நிலைமை யானும்
வெறுப்பொடு விருப்புத் தன்பால் மேவுதல் இலாமையானும்
நிறுத்திடும் நினைந்த மேனி நின்மலன் அருளி னாலே. ௪௫

45. As He is not dependent on any thing else to be incapable of any form he chooses and as He is posseesed of both absolute Intelligence and Power, as He is not bound by likes and dislikes the *Nirmala* God can assume any form out of His Grace.

If an object, He will be capable of change and cannot be called self-dependent. If possessed of finite intelligence and power, He can only be limited. If possessed of likes and dislikes, He will be subject to sin and sorrow. Not being possessed of these defects, none of the limitations which apply to human beings and matter apply to him at all.

cf. (1) " அண்ட மாரிரு ளூடு கடந்தும்பர்
பண்டு போலுமோ ரொண்சுடர் அச்சுடர்
கண்(டு) இங்(கு) ஆர்அறிவார் அறிவார்க்கெலாம்
வெண்டிங்கட் கண்ணி வேதியன் என்பரே.

These worlds and the spreading darkness
This old divine Light transcends
This effulgent Light who can know
It is the crescent-adorned Brahman, the Seers say.

(2) " விரிகதிர் ஞாயிறல்லர் மதியல்லர் வேத
விதியல்லர் விண்ணு நிலனும்
திரிதரு வாயுவல்லர் செறிதீயு மல்லர்
தெளிநீரு மல்லர் தெரியில்
அரிதரு கண்ணியாளை ஒரு பாகமாக
அருள் காரணத்தில் வருவார்
எரியர வாரமார்பர் இமையாருமல்லர்
இமைப்பாரு மல்லர் இவரே.

Not the effulgent sun, not the moon, not the vedas
Not Akas, not the earth, not the wandering air nor
the flaming fire

Not the clear water is He. When known,
He is Lord, who out of Grace was united to Uma with pencilled eyes as His Half.
The wearer of serpent-necklace. He is not one of the Devas nor one of the mortals.

THE REASON OF HIS ASSUMING FORMS

ஆரணம் ஆக மங்கள் அருளினால் உருவு கொண்டு
காரணன் அருளா னாகில் கதிப்பவ ரில்லை யாகும்
நாரணன் முதலா யுள்ள சுரர்நரர் நாகர்க் கெல்லாம்
சீரணி குருசந் தானச் செய்தியும் சென்றி டாவே. சசு

46. If he did not, out of his Supreme Grace, assume forms, there would be nobody who could give out Vedas and Agamas, and there would be nobody who could impart instruction, in the form of the Guru to the Gods, men, and the residents of nether regions; and so nobody could secure salvation.

cf. (1) "மூவரு முப்பத்து மூவரும் மற்றொழிந்த
தேவருங் காணாச் சிவபெருமான்—மாலேறி
வையகத்தே வந்திழிந்த வார்கழல்கள் வந்திக்க
மெய்யகத்தே இன்பம் மிகும். Tiruvacagam.

The Three and thirty-three and other Gods
Understood not our Siva-Lord.
He rode on *Mal* (Vishnu) and came down to the earth.
Worshipping Him, Bliss in our heart will rise.

(2) "ஆகமங்கள் எங்கே அறுசமயம் தான் எங்கே
யோகங்கள் எங்கே உணர்வெங்கே—பாகத்
தருள்வடிவுந் தானுமாய் ஆண்டிலனே லந்தப்
பெருவடிவை ஆரறிவார் பேசு. —திருக்களிற்றுப்படியார்.

Where will we get the Agamas, where the religions six
Where will be Yoga and where Jnana.
If He with His Arul-Sakti did not show us grace.
Speak! Who can know that Immeasurable Form?

ALL HIS FORMS ARE LOVE AND ASSUMED OUT OF LOVE

உருவருள் குணங்க ளோடும் உணர்வருள் உருவிற் றோன்றும்
கருமமும் அருளா ரன்றன் கரசர ணாதி சாங்கம்
தருமருள் உபாங்க மெல்லாந் தானருள் தனக்கொன் றின்றி
அருளுரு உயிருக் கென்றே ஆக்கினன் அசிந்தன் அன்றே. சஎ

47. His form is love; His attributes and knowledge are love; His five functions are love; His organs like arms and feet &c., and His ornaments like the crescent moon etc., are also love. These things are assumed by the Nirmala God, not for his own benefit but for the benefit of souls.

Cf. "His Head is surely love; Joy, His right wing, delight His left; Bliss is His self. Brahman, whereon He rests." Taitt. ii 5

GOD IS VISVADHIKA ETC

உலகினை இறந்து நின்ற தரனுரு வென்ப தோரார்
உலகவ னுருவிற் றோன்றி ஒடுங்கிடு மென்றும் ஓரார்
உலகினுக் குயிரு மாகி உலகுமாய் நின்ற தோரார்
உலகினி லொருவ னென்பர் உருவினை உணரா ரெல்லாம். சஅ

48. None know that His form transcends the universe. None know that in His Form, the universe rises and merges. None know that He is the life of the universe and pervades it; Ignorant of His Supreme form, they call Him as one of this world.

The author here refers to the vedic texts in which Rudra is called Visvadhika, Visvakarana, Visvantaryami and Visvasvarupi.

EXPLAINED BY PURANIC EPISODES

தேவரி லொருவ னென்பர் திருவுருச் சிவனைத் தேவர்
மூவராய் நின்ற தோரார் முதலுருப் பாதி மாதர்
ஆவதும் உணரார் ஆதி அரிஅயற் கறிய வொண்ணா
மேவரு நிலையும் ஓரார் அவனுரு விளைவும் ஓரார். சகூ

49. They call Him as one of the Devas, but they know not that Siva is all the three gods, the half of His body is Uma, that neither Vishnu nor Brahma was able to fathom

the great Jyoti. And they neither know what Form arose out of this great Jyoti.

In this verse, the author illustrates by Puranic episodes the vedic texts referred to by him above.

The episode of Brahma and Vishnu searching for His crown and feet and not finding them proves that God is Visvadhika. The same story which further states that the three Gods appeared from the great Jyoti shows that God is Visvakarana. The same story which further states that the great Jyoti subsided into the Linga form shows that God is Visva Antaryami. The puranic episode that Uma Haimavati became half of His body shows that God is Visvasorupi.

That Siva is all the three Gods, as it is His power that shines in them. and that yet He is different from them, in essence, and that the latter do also belong to the order of souls but to a very high order, is a position which has been very often explained by us. When the power of the Supreme God is manifest in the person and body of the Trimurtis and other Higher Powers, Mahesvara and Sadasiva, the identity of the two is perceived, nay, the Light of the supreme is alone perceived, owing to the translucent body of the Gods. just as we perceive only the light and light alone, when looking at a chimney lamp from a distance, and the bright chimney, corresponding to the person and body of the Gods and Jivan Muktas, is altogether imperceptible. Hence the defence of the worship of the three Gods; and of the Linga which symbolises the fifth order of Gods, the Sadasivas, which is both form and formless. When we remember how out of Sadasiva Tatvam the next tatva of Mahesvaras and the three lowest, Brahma Vishnu and Rudra arise the Linga Purana story that the Great Light (Jyotis), "that the Pure Light of Lights," the stainless, Partless Erahm, "placed within (man's) rediant highest Vesture" Mund. 3-1-9)) From whom all words fall back not reaching Him, mind as well" (Tait ii. 4.) "சோதிமணி முடிசொல்லில் சொல்லிறந்து நின்றதொன்மை ஆதிகுண மொன்றுமில்லான்; and "whose form stands not within vision's field, with eye no man beholds Him," (Katha. ii. 6 9.) That Bliss Supreme, that all description beggars (Katha. ii. 5 14) and who according to another Upanishat again is "not grasped by eye. nor yet by speech, nor by other powers

nor by mere meditation, not even by bold deeds," (Mund. iii 1.8.), was not perceived by the greatest gods who were waging war against each other out of unmitigated Ahankara; and that when from that Light and Life, which *flames* through all creation," (Mund. iii 1. 4,) arose that *Mighty Sound* (Omkara) and subsided into the Visible form of the Linga (Sadasiva Form) and that from this Linga again the three Gods arose "as of that Brahman Supreme, it hath also been sung, in Him is the three" (Svt.i.7.) acquires full force and meaning and it cannot be relegated as merely a sectarian story. When Vaishnava writers freely quote from Svetasvatara Upanishat for instance, and take the Rudra and Siva of those passages as denoting the Highest Brahman, and put within brackets "Narayana," next to such words, Saivas could not be doing violence to themselves or to any body when they take the Siva and Rudra of the Puranas (whose sole purpose is to explain and illustrate Vedic Meanings) as denoting the Supreme Brahman. And we heard a Vashnava pandit explain also that there are other *Vishnus* and *Narayanas* besides the Highest Narayana who which the Trimurti Rudras are classed as Jivas. And it will stand to reason that the Jivas, Rudra, Narayana cannot surely comprehend either the Rudra, Para, Brahma or Narayana Parabrahma. We have ventured upon this explanation as one of our respected Vaishnava friends took objection to the story of Siva's feet and crown being searched as a blasphemous one. What a firm hold this story has got on the popular imagination, will be proved by the standing memorial of the Tiruvannamalai Temple, and the Kartikai feast, and by Vaishnavas also celebrating this feast, in the same way they unwittingly celebrate Dasara, Brahmotsava and Kaman Pandigai. According to the Saivas, the Kartigai Feast and Tiruvannamalai celebration (celebrated in every other Temple also), and the raising of the great column of Light refer to this Linga Purana episode; but what explanation Vaishnavas have for the Vishnu Kartigai we are yet unable to discover, expect that they followed suit.

The story of Ardhanarisvara formation clearly illustrates that Sivam and Sakti is one. Uma means literally light and wisdom, and this can never be identified with matter and darkness. This episode by the way gives also a refutation to the theory that "Uma" Kali is Maya.

GOD'S BHOGA, YOGA AND GHORA FORMS

போகியா யிருந்து யிர்க்குப் போகத்தைப் புரிதல் ஓரார்
யோகியா யோக முத்தி உதவுதல் அதுவும் ஓரார்
வேகியா னாற்போற் செய்த வினையினை வீட்டல் ஓரார்
ஊகியா மூட ரெல்லாம் உம்பரின் ஒருவ னென்பர். ௫௦

50. They know not that in His Bhoga Form, He grants enjoyment to jivas. They know not that in His Yoga form He grants perfection to yogis. They know not that in His stern Form, He makes the souls eat their Karma. They are fools without discernment who call Him one of the gods.

HIS FORMS TRANSCENDENT MANIFEST GRACE

ஒன்றொடொன் றொவ்வா வேடம் ஒருவனே தரித்துக் கொண்டு
நின்றலால் உலக நீங்கி நின்றனன் என்றும் ஓரார்
அன்றிஅவ் வேட மெல்லாம் அருள்புரி தொழிலென் றோரார்
கொன்றது வினையைக் கொன்று நின்றஅக் குணமென் றோரார். ௫௧

51. They know not that His possessing various and inconsistent Forms prove that he is not of this world; they know not that all these Forms are manifestations of His Grace. And that His Acts of destruction has whereby He destroys Karma.

The great poet Kalidasa brings out the meaning of the first three lines as followes, in his *Kumara Sambhava.*

"No selfish want e'er prompts deed of mine;
Do not the forms—eight, varied forms—I wear
The truth of this to all the world declare"

And he observes in another place

"The gods, like clouds are fierce and gentle too
Now, hurl the bolt now drop sweet heavenly dew,
In summer heat the streamlet dies away,
Beneath the fury of the God of day
Then in due season comes the pleasant rain,
And all is fresh and fair and full again."

Long before the gifted poet, Lord Krishna brought out the self-same contradictory character of the Supreme Being in the following passage : (Mahabharata, Anucasana Parva.)

'Large-armed Yudhishtra, understand from me the greatness of glorious, multiform, many-named Rudra. They call Mahadeva Agni, Sthanu, Mahesvara, One-eyed, Tryambaka, the universal formed, and Siva. Brahmins versed in the Veda know two bodies of this Ood, *one awful. one auspicious* : and these two bodies again have many forms. The dire and awful body is fire, lightning, the sun. The auspicious and beautiful body is virtue, water and the moon. The half of his essence is fire, and the moon is called the (other) half. The one, which is his auspicious body, practises chastity : while the other. which is hia most deadful body, destroys the world. From his being lord (Isvara) and great (Mahat), he is called Mahesvara. Since he consumes, since he is fiery, fierce, an eater of flesh, blood and marrow,—he is called Rudra. As he is the greatest of the gods, as his domain is wide, and as he preserves the vast universe,— he is called Mahadeva. From his smoky colour, he is called Dhurjati. Since he constantly prospers all men in all their acts, seeking their welfare (Siva), he is therefore called Siva " etc., etc.

European scholars have puzzled and bewildered themselves over this character of Rudra, * and they have sought to explain it on various hypotheses. Some have thought that the conception of the God was borrowed by the Aryans from the aborigines and savages of Southern India, who they say copied it from the Hamitic tribe of the Jews, and some go to say that the addresses to Rudra as gentle and beneficient are made by way of flattery, and not otherwise, and that his beneficence consisted more in refraining from doing mischief etc. etc. Some of these views we have met elsewhere, and the following remarks may also be borne in mind. European scholars have themsclves noted how the God Rudra. even in the Rig Veda, is spoken as the god of storms and clouds (Indra) and father of Maruts (winds) and as wind itself, (Vayu), and now as fire (Agni) and now as the sun (Surya and Vishou) and now as the moon (Chandra) and is associated with Soma, as the healer and Supreme Physician, He is spoken of as the Destroyer, and the Destroyer of Andhaka (yama) in the Atharva Veda. And these scholars speak of the God Rudra having slowly supplanted all the Vedic deities Agni, Vayu, Mitra, Varuna etc., except Vishnu: and yet they forget why it is He is spoken of in these Vedas themselves as the Lord of sacrifices

(medhapati) and the Lord of all living creatures (Pasupati—Pasu meaning jivas and not cattle) and the ruler(Isana)and God of gods (Mahadeva) and as deriving his power from himself and as self-dependent. None of these epithets are connected with other gods. And as lord of sacrifice and Pasupati. He gets the first portion of the offering, and the hands have to be washed ofter giving the first portion. Connecting these with the position He holds in the Upanishats, Itihasas and the Puranas, as the only one without a second, as the Supreme Brahma and consort of Divine knowledge (Uma) the Position of Rudra, as the Supreme Being, identified with all animate and inanimate existence, being the indweller (as Ashta-murti) in all Nature, and who is the Generator, and Preserver and destrover–the universal Evolver–is readily perceived; and as pointed out by Kalidasa and Arunandi Sivacharya, and by Mrs Annie Besant, His destructive aspects, though apparently so, are really the most beneficent aspects. This is also explained by the Puranic description of Him as inwardly beneficent" (Antas Satvam) and "outwardly cruel" (Behis Tamas). And when we perceive the really beneficent action of the terrible storms and clouds, and thunder and lightning, sun and heat in such a purely agricultural country as India, we can also conceive, how His Wrath is productive of the greatest benefit to suffering and sinning humanity from freeing them from this mortal and effete body and from this world, as the Vedic Poet so rapturously sings, like a cucumber severed from its stem (Yajur Veda) to regenerate (srishti) again after proper rest (Samhara) to undergo with greater strength the struggles of Life, and thus eat off his karma and eventually obtain final release from birth, and rest in God. The whole difficulty of European scholars will vanish even on their own evolutionary method, if they will only see that in and around the Personality of Rudra or Siva, the Highest Ideal of the God head was slowly and surely accreting from the time of the Rig-Veda, and which is most distinctly evolved in some of the Upanishats like Svetasvatara, Kaivalya, Atharvasiras, etc., and much more plainly in the Mahabharata and several of the Puranas, though since and after the days of the Mahabharata, the cult of Vishnu, influenced by the tales of Rama and Krishna was gaining greater footing, though it never succeeded in supplanting the oldest faith anywhere in India.

* Dr. Muir collates the passages as follows; "The character ascribed to Rudra in the hymns of the Rig Veda are most heterogeneous and frequently indefinite. I shall endeavour to gather from different places and to group together those epithets which have most affinity

to each other. This God is described as wise, bountiful and power-ful. (i. 43, 1; i. 114. 4,) as the strongest and most glorious of beings ii. 33, 9,) as lord *(Isana)* of this world. possessed of divine power (ii. 33, 9,) as unsurpassed in might (*ibid.* 10,) as the world. mighty. exalted, undecaying (vi. 49, 10,) as cognisant of the doings of men and gods by his power and universal dominion (vii. 46, 2,) as putting the waters in motion (x. 92, 5,) as self-dependent (vii. 46, 1,) and as deriving his renown from himself (i 129, 3; x. 92, 9,) as the lord of heroes (i. 114, 1, 3, 10; x 92, 9.) as the lord of songs and sacrifices (i. 43, 4.) the fulfiller of sacrifices (i. 114, 4,) brilliant as the sun, and as gold (i. 43, 5,) tawny-coloured (this epithet is frequently applied,) with beautiful chain (ii. 33, 5,) fair-com-plexioned (*ibid.* 8.) multiform, fierce. arrayed in golden ornaments (*ibid* 9') youthful (v. 60, 5,) terrible as a wild beast destructive (ii. 23 11.) Wearing spirally braided hair (i. 114, 1. 5.) and as the celestial boar (ibid, 5). He is frequently represented as the father of the Maruts or Rudras (i. 64, 2; i. 85, 1; i 114, 6, 9; ii. 33, 1; ii. 34, 2; v. 52, 16; v. 60, 5; vi. 50, 4; vi. 66, 3; vii. 56, 1; viii. 20, 17). He is once identified with Agni (ii. 1, 6). He is described as seated on a chariot [ii. 33, 11,] as weilding the thunder-bolt [ii. 33, 3,] as armed with a bow and arrows [*ibid.* 10, 14; v. 42. 11; 125, 6.] with a strong bow and fleet arrows, with sharp weapons, [vi. 74, 4; vii. 49, 1; viii. 29, 5]. His shafts are discharged from the sky and traverse the earth (vii. 46, 3). He is called the slayer of men (*nri-ghne* iv. 3, 6). His anger, ill, will, and destructive shafts are deprecated [i. 114, 7, 8; ii. 33, 1, 11, 14; vi 28, 7; viii. 46, 3, 4]. But he is also representd as benevolent [i. 114, 9.] as mild, and easily invoged [ii. 33, 5,] beneficent [*ibid.* 7,] gracious [Sian, x 92, 9,] as the cause or condition of health and prosperity to man and beast [i. 114, 1]. He is frequently described as the possessor of healing remedies, and is onee characterized as the greatest of physicians [i. 43, 4; i. 114, 5; ii. 33, 2, 4, 7, 12, 13; v. 42, 11; vi. 74, 3; vii. 35, 6; vii. 46, 3; viii. 29, 5] He is supplicated for blessings [i. 114, 1, 2,; 33, 6,] and represented as averting the anger of the gods [i. 114, 4; ii. 33, 71]. In B. V. [vi. 74, 1 ff.,] he is connected with Soma in the dual, and entreated along with the latter to bestow good and avert evil.

In the stanza again, the reference to His being the killer (Devourer of Katha Upanishat) is to his power of destroying our Pasa (sin and sorrow and ignorance) all our material environments (body etc.) and as the Killer of evil, He is represented as fierce and terrible, and yet as He is the saviour of our soul by this very same act, He is called Siva (gracious) and Sankara (Beneficent), and Sambhu (the beautiful) and Nandi (Lovable); and the reason is not far to seek why the latter set of names became more popular than the former set of names, such as the generator (Brahma) and Ugra (fire) etc., Rudra (destroyer) of sorrow. And what our author has now in view are all the Puranic episodes in which the Supreme One or His Consort Uma, or His sons (Kumara) are represented as fiercely contending with Manmatha and Demons, and Asuras, the real meaning of which of course is that God is the destroyer of Lust and Evil and Ignorance, and his aid is absolutely required for man to conquer sin and death. And the most popular festivals representing these conquests of knowledge are the Brahmotsava and Dasara and Kaman-Pandigai and Skanda-Sashti

and Vinayaka-Chaturthi. Writing to the *Hindu* some years back on the *Brahmotsava* we gave the following account.

THE BRAHMOTSAVAM OR THE CAR-FEAST

In every grand feast lasting over several days, each day is performed what it called an '*Aitikam*' (ஐதீகம்), a logical term meaning an ancient tradition or truth, and which I may compare to the mystery plays. And the grandest event in a Brahmotsavam is the car-feast; and that feast only is called Brahmotsavam in which the car-feast is one of the events. The Brahmotsavam would mean a feast in honour of the true Brahm or where the Truth of Brahm is manifested.

To describe briefly the festival; the principal thing is the huge car, in the body of which all the 'Devas' are worked in wood. We find attached four horses, and above them is seated a figure with four heads, and behind the figure, its modern representative is the '*Kammala*' waving his red handkerchief. Behind him the musicians. In the middle is seated the representation of the 'Deity', with a single arrow and bow in Its hands. We see the whole town or village turning up to see what is popularly called *Katchi* (காட்சி) or *Darsana*, meaning the manifestation of God's grace.

The breaking of the car's axle is also an ordinary event in the car-festival. Now, consider the ancient tradition recorded in the Yajur Veda and elaborated in the Puranas* and Mahabharata, and the story is also alluded to in the Ramayana. The story I alluded to is the story of the 'Tiripura-samhara'. I give the story first as given in Yajur Veda (6th Kanda, 2nd Prasna. 3rd Anuvaka and 12th Mantra.)

* Matsya Purana, Chapters 129-140, Skanda Purana, Upadesa Kanda, Chapters 70-72 and Linga Purana, Purva, 72 chapter *cf*. in last:—

Athah bhagavan Rudro Devan avalokyoa Sankarah
Pasunam adhipatyam me dattam hanmi tatosuran.

"Thus Sankara, the Bhagavan Rudra looked to the devas (and said) the Lordship of Pasus was given to me and therefore I will kill the Asuras."

Tesham Asuranam tisra pura asannayasmayyava matha rajatatha havinita deva jetunna Saknuvanta Upasadaiva jigi shan tasmadahur yaschaivam Veda yascha nopasadavai.

Mahapuram Jayantiti ta ishum
Somas Kurva ta gnim aukam
Soman Salyam Vishnum tejanam
te bruvan ka imam asishyatita
Rudra iti aleruvan rudro vai
Krura; Somya tviti sobravit
Varam Vrina abham eva Pasunam
Adhipaterasanıti tasmat rudrah
Pasunam adhipatistan rudrova
Srijat Satisrah Puro bhiteva ebyoh
Lokebhys Suran pranudata.‡

‡There were the three cities of iron, silver and gold (belonging) to Asuras. The gods not being able to win them [by fight] wished to win them by seige. [The great] say that He [the Brahmin etc.] who knows [what ought to be known] and he [the non Brahmin etc.] who does not know–they are able to win by seige the great city which cannot be overtaken by fight: [then] the gods made an arrow composed of Agni as [the bottom hilt] wood (அநீகம்), Soma as (the middle) iron (சல்லியம்) and Vishnu as [the top] (தேஜநம்) and declared [consulted] who will discharge it, and determined Rudra, the cruel [was] able: He, [the Rudra] said the boon was made over. I am the Lord of Pasus [both the two-footed and four-footed]; so Rudra the Lord of Pasus discharged it, broke up these three cities, and blown up them all from these worlds (பூமி, அந்தரிக்ஷம், சுவர்க்கம்).

Three Asuras * had acquired by their *tapas* (human will desire) three flaming forts whereby they were and committing woe and destruction on men and Devas. The 'devas' repaired in a body to the Supreme and invoked his aid. He consented as "தன்பெருமை தானறியாத் தன்மையன்" (He who is not aware of His own greatness). Then the 'devas' shaped the huge car in which each had his part. The upper and lower halves were the heavens and the earth. The sun and the moon became the wheels. The four Vedas became the four horses, Brahmo is the charioteer, Mount Meru and Vasuki became the bow and string; and the arrow was shaped out of Vishnu, the iron, Vayu,, the feathers, and Agni the head. The structure had become complete and the Deity had taken its seat, and the dreaded *Asuras* were tempted by curiousity and were nearing to view the 'wonder' (அற்புதக்காட்சி). When, lo! pause! The Devas could not contain themselves and each began to think "I foolishly invoked the aid of 'the one' what could he do without my help." The very moment the Deity smiled; the *three puras* (three flaming forts) had joined and were consumed to ashes! and the three *Asuras* took their stand by the Deity, and and the axle broke and the car was a ruin. The Devas woke up smashed

and addressed the Deity that He was the *Pasupati* and that themselves were all *pasus*. And from that day, the one began to be addressed as Tripurantaka and Pasupati. And it is to be noted that in Ramayana the Deity is addressed as Tripurantaka and Pasupati in the same verse.

*Our own account follows the more improved puranic accounts where incidents and details are altered somewhat to bring out the esoteric meaning much more fully-for instance. the Puranic account states that the arrow was never fired and that the car became a ruin.

cf. Tiruvacagam:—

*ஈரம்பு கண்டிலம் ஏகம்பர் தம்கையில்
ஓரம்பே முப்புரம் உந்தீபற
ஒன்றும் பெருமிகை உந்தீபற.

தச்ச விடுத்தலும் தாமடி யிட்டலும்
அச்சு முறிந்ததென்று உந்தீபற
அழிந்தன முப்புரம் உந்தீபற.

This very stanza is very suggestive of the true meaning தச்சவிடுத்தல் as leaving off one's human ties, when அடியிட்டல், initiation by the Divine Guru happens. and then அச்சு முறிதல், முப்புரமழிதல், our Pasu Bodha and *Pasa* coats are all destroyed.

Now for its meaning. Not to be accused of the foolish and blind error ascribed to the 'modern Hindu Revivalist,' I simply quote the verse from 'Tirumantram' of Tirumular which is being translated and published in the pages of the Siddhanta Dipika.

"அப்பணி செஞ்சடை யாதிபுரா தனன்
முப்புரஞ் செற்றனன் என்பர்கள் மூடர்கள்
முப்புர மாவது மும்மல காரியம்
அப்புரம் எய்தமை ஆர்அறி வாரே."

The ancient of Days, with water in His coral Braids
Destroyed the Triple-city, say the fools
The Three Forts are the product of the Triple mala
Who knows what happened next ?

Here the only clue given is that three *puras* * are the product of the three mala or Pasa or Human coats of the soul or Atma. And I proceed to draw out the parallel. The Asuras typify the human monad, in itself pure, but working mischief through its encasement in the flesh and senses (flaming forts). Liberation comes when these coverings are

*Pura as used in the upanishats and other places technically mean body.

destroyed and the feet of the Lord reached. "பாசங்கழன்றால் பசுவுக்கிடம் பதியாம்." To effect this liberation is the effort of humanity, and their labour and perseverance is truly wonderful. They pray to all sorts of gods, and read all sorts of books, and think out all sorts of methods, but the one thing running through their whole fibre, is their Egoism ; that pride of self, Ahankara and Mamakara, they do not forget, and it ever and anon crops up. Even when they pray to the 'True One' this pride of self does not vanish and he exclaims 'What a great jnani, what a great bhakta am I. "Am I not achieving Salvation by my own Jnanam and by my own Bhakti" This poor human effort can only provoke a smile, and the huge structure built by this so-called Jnanam and Bhakti falls to pieces- And yet the Asuras who nearing to view the Supreme (they forget their own peril, their self) for the time being unite their three forts, i. e. attain 'மும்மலபரிபாகம்' and 'இருவினையொப்பு' to the indifference of the self, by the balancing of pleasure and pain, yet these attain to the feet of the Lord, their *Mala* being destroyed, by the fire, yea, the smile (Grace) issuing from the lips of the Lord. And this is called destruction or samharam. This is merely destructive conquest of flesh, a conquest of Ajnanam by knowledge and Grace of God (*Pati-jnanam*), And the heading to Patigam called 'திருவுந்தியார்' in 'திருவாசகம்', describing '*Tiripura Samharam*' etc., is called *Jnanaverri* (ஞானவெற்றி, conquest by Jnana.) As this conquest by its very nature involves a conflct, and a very fierce conflict too, the Deity is sometimes represented in a dread aspect and yet called, 'Sivam' 'The Blissful' And when we approach the Place of Peace, when our passions are reduced to ashes and from which there is no real *smasanam* * or burning ground and not where our earthly bodies are consumed from time, and ever and anon, to assume another by our flaming unkilled desires and passions. (See *a beautiful passage in the fist Section of the Open court lectures by that really inspired lady, Mrs, Annie Besant*, where the yogi of yogis is described). One thing more. Have we not here discovered the true nature of the Pati, and the nature of the Pasu covered by the pride of self (Pasa) and the way this *pasa* (*three puras*) can be destroyed, and can we then question the propriety, if in this place the 'gods' describe themselves as 'Pasu', and the

* This Rudra Bhumi is represented on earth sacred shrine of Varanasi [Benares] where yogis obtain release through the fontenel and obtain the feet of Siva the blissful, [hence all men aspire to die trere-Ohif only they will really reach the true Varanasi] in the same way as the cave of the yogi, the Hridakasa for the Dahara upasana is represented by the sacred shrine of Chidambara in South India. The word *smasana* both mean cremation and Benares.

'One' as the Pasupati in the Veda. And can we cavil if the feast illustrating all this is called Brahmotsavam? As regards the working of the instituition, if the object of any religious method is simply to draw out man from his own self and to make him looked up to and to own allegiance to the Highest, then I have seen the populace display more real enthusiasm and religious feeling at the drawing of a car in the streets under a burning sun, than the most cultured in society in gilded palaces and under zephyr-breathing pankhas."

DURGA PUJA

Last Saturday (October 19) was a day of universal rejoicing and sacredness in the land of Ind, and from the poorest peasant ant village artisan to the richest and bravest warrior and king, and the devout Brahman, all unite their gladsome heart in doing puja to the Universal Spirit which is all knowledge and bliss. As is generally the case in Hindu Religion, the central idea is one thing, and it assumes a symbolism, and slowly and surely in course of time, the thought and symbolism is expanded and extended and adopted in the multitudes of creeds and sects, we have among our midst. The central thought is that the Supreme Intelligence and Wisdom arises out of darkness and conquers evil, and that it is only with the aid of this Divine Light we can conquer also our darker passions. This idea runs through stories of Indra and Vritra God and Satan, Ahura and Ahriman, the sun myth. and Buddha and Maya etc., etc, This central thought is contained in the famous "Na Sad Asid" hymn of the Rig-veda (x. 129).

"3. In the beginning there was darkness hidden in darkness; all this was indistinguishable chaos. That which, being everywhere was wrapped in indistinctness grew into one (*Sat*) by the *Great Power* (Kriya Sakti) of the austerity of *contemplation* (jnana Sakti),

4. At first arose Desire (Ichcha Sakti) which is the primal germ of mind; Sages searching with their heart's thought have found the kinship of the *Sat* in the *Asat*.

5. This spreading ray of light, was it across, below or above? These were impregnating powers, these were mighty forces, *Self-supported* was below, and the *Energiser above*."

As all the Vedic and mantric rituals and philosophy were subsequently clothed in Agamic (Tantric) symbolism, the thought

comprised in the above verses were symbolized by Durga warring with Mahishasura and trampling him under foot triumphant and her standing also on the bosom of Her Lord Siva. Durga is the "Power", "Thought" and "Desire" (Kriya, Gnana and Ichchasakti or Chitsakti) of the above mentioned verses, and she is the Energiser and her Lord is the *Self-Supporting* Sat. *Mahishasura* the Asura with the buffalo head (what more stupid than the buffalo to the Hindus?) means Ignorance, Avidya or evil. This is the Universal war going on from eternity, and which war is represented in various shapes from time to time. This exactly is the meaning of the war in the Skanda purana, in the Ramayana and in the Mahabharata.

"Whenever there is decay of Dharma, O! Bharata. and there is exaltaion Adharma, then I myself come forth for the protection of the Good, for the destruction of the Evil doers, for the sake of firmly establishing Dharma, I am born from age to age", says Lord Krishna the master and Guru of Arjuna who is enjoiend to fight out the eveil in himself, his egoism. This story also is instructive in this way that without the divine Guru (Arul Sakti) we cannot know ourselves and our God. And the o iginal of this story and teaching is in Arul's (Sakti) own person in the famous Bramhi Upanishat (Kena), teaching the nature of the Brahman, the Supreme. This Supreme Wisdom, this Maha Sakti, this Great Chit this Mahadevi (whose feast is the Mahanonbu) this Durga who is addressed as the "One with the Brahman" in the famous Hymn of Arjuna in the battlefield of Kurukshetra, this Uma (Wisdom, Light; see a beautiful article on the derivation of the word and history in the *Madras Mail* by Charles Johnston) highly adorned, the daughter of Himavat, tells the highly conceited Devas, who thought the victory was theirs, when the Brahman it was who obtained the victory. "It is the Brahman. It is through the victory of Brahman, that you have thus become great." This Brahman is [verses 1, 2 and 3 of the 2nd kanda] known and thought by one who thinkest he does not know Him, and is not known to him who thinks he knows. The Gods each in his own mind, thought he was the great being, the great actor; and their own inisgnificance and the great truth, they did not know, till they were told by the Supreme Sakti (*Arul*) herself. This teaching is repeated in the story of the Tripura Samhara. This is what is taught to Arjuna by Krishna, not to think that he is the actor,

that he fights and that he kills, but that he should dedicate all his acts to Isvara as His acts, in whom he must fix his thoughts, attaining a mind perfectly balanced towards evil and good. When therefore Durga or Sakti means Supreme Sakti or Wisdom, it is easily conceivable after the nine dark nights of conflict of good over evil, all arts and learning and knowledge and work and sport should receive their light and life, and the Puja to Mahadevi, Mahalakshmi, and Mahasarasvati, and weapons and tools (Ayudha puja) &c., should be celebrated. This was originally celebratd in the spring, when after the death and darkuess and misery of winter, nature herself put on her best and freshest ropes, and everything assumed beauty and life and light. But it was changed from spring to autumn as Rama worshipped Durga in this season before commencing his great fight with Ravana. And Arjuna invokes her sid also in the famous battle of Kurukshetra, and it is said that 'Durga Ki Jai' was the universal war cry in India. And from this also, we gather what were the notions of true warfare among Hindus. No war could be justifiable unless its object was to put down injustice and vice and lawlessness; and no war could be sanctioned which had merely the object of greed and gain and power only.

People may ask why God should be represented as terrible at all, but this goes to the history of evolution of all religious ideas in this land and elsewhere and we gather also our own feeling on the matter when we speak of "righteous indignation." The story af Uma Haimavati being the mediator* between the Ignorant gods from Indra, onwards is repeated in all the Saiva puranas, with the more explicit mention of Siva as the Supreme Brahman and this has vast bearing also on the history of the evolution of the Brahmic Ideal. This story taken with the stories oJ Daksha's sacrifice, and the sacrifice performed by the Rishis of Dharukavana, leave no doubt about the true meaning.

*Cf. The famous line "தாயுடன் சென்று பின் தாதையைக் கூடி" "follow the mother and embrace the father."

THE FIRE SACRIFICE

In any of its three forms was the original mode of worship by the ancient Aryan, and in this worship all the gods are invoked. Thereby the idea of the only One without a second was being forgotten, and the rituals and sacrifices became more and more formal. The improving conscience and thought of the people felt that something must be done to make the sacrifice to the One true God more explicit, and to

eliminate from the category of the true God. all the minor gods who were till now addressed as one with God. And greater veneration was being paid to the sound of the Vedas as mantra and not to the true spirit, (this class gave sise to the Purva Miman'sa or Sabda Brahma Vadam) and this pernicious influence had also to be checked. And hence, the Pauranika, who narrated not facts in political history, but a much more important aspect of history, namely, the mental and spiritual history of a people, invented these episodes, to illustrate the usual trend in the public minds, and the changes which were being slowly introduced. The Kena Upanishat story proves that the earlier gods were even discredited at the time of this Upanishat, and it explains also that the worship paid to these deities in the Vedas was nominally so, but really to the Supreme and that these Gods and their triumphs merely represented the One True God and His Triumphs.

THE DAKSHA STORY

Would even point to a time when the Aryans had fallen to a lower level, ane the true spirit of sacrifices (Dakshayani-Kriya Sakti) was totally ignored, and they turned a deaf ear to true counsel and more heroic measures were necessary, which was nothing else than the entire putting down of sacrifices. And the Gods from Vishnu downwards are smashed by Virabhadra, the creation of God's anger and the sacrificial place is turned to a crematorium. And when Daksha relents, we find actually in the Vayu Purana (See the account in Wilson's Volumes), God Siva, telling him that all sacrifices and worship which is not directed to the glory of the true *Brahman* is bound to end in such failure, and that worship really belongs to God, and must be directed to Him solely and wholely to ensure salvation. And the proud and haughty Rishis of Darukavana,

THE SABDA BRAHMAVADINS,

Had also to be put down similar'y, and the Deer which they created and sent to destroy God (Siva), by its tearful noise, represents merely the Veda (மான்மறை), pronounced without meaning, and God Siva, took up this Deer at His fingers' end, held it up close to His Ear, without any evil effect, only to illustrate, that however loud we may shout out the name of God, it cannot reach His ears and have any effect, and unless and until we bring to bear our whole heart and whole soul, in His praise. Hnd in this connection how full of meaning is the line from St. Manikkavacagar; "வேதங்கள் ஐயாவெனவோங்கி ஆழ்ந்து அகன்ற

நுண்ணியனே." "The Vedas cried Oh Father, and Thou transcendest far far beyond" and each one of the five words following the word Vedas, shows the ever increasing distance Vedas and God, though in other places, God is extolled as "வேத விழுப்பொருள்." (The Supreme Truth of the Vedas.)

This is the true meaning of these episodes, and Oriental Scholars have sought vainly to read into these, conflicts between a savage creed and the true ancient Gods, and nothing can be further from fact than to say that Siva was not the God of the Brahmans. Lassen truly observes after a careful reading of Mahabharat that Siva was the God of the upper classes, Brahmans and Kshatriyas, and Manu in mentioning the caste of the Gods, makes out that Siva is Brahman, Vishnu Kshatriya, and Brahma Vaisya, and Indra Sudra, and their worship by the respective castes are recommended. And Sri Ramakrishna Paramahamsa speaks of Siva as the ideal of all contemplative and self-absorbed men, and as the God of the Yogis; and the description of the Muni, (Yogi) is almost the same as that of Rudra even in the Rigveda, [R.V.X. 136] and the Muni and Rudra are declared to drink the *Visha* together. And in the Mahabharata, Siva is over and over again spoken of as the Yogi of Yogis. And the form ascribed to Siva, his braided hair, his naked body or body clothed in skins [அம்பரமாம் புள்ளித்தோல்—Skin consisting of Ambara-Akas], with Upavida of snakes, with his Ganges and Dandu, are exactly the features and accompaniments of a Brahmin Ascetic [Yogi], and the remarkable resemblance will be strikingly noticed in the Poona Art Pictures of Siva and Parvati, Vasishth or Visvamitra and their wives. And to-day ninety per cent of the Hindu Population wear the emblems of Siva, Ashed and Rudraksha, and the thmples of Siva cannot be counted in numbers, and one need only try to count the temples mentioned in Mr. R. Sewell's book on South Indian Antiquities. [Vide the papers on Svetasvatara Upanishat and Saiva Religion in my "Studies").

HE IS THE LIGHT OF LIGHTS

நாயகன் கண்ந யப்பால் நாயகி புதைப்ப எங்கும்
பாயிரு ளாகி மூடப் பரிந்துல கினுக்கு நெற்றித்
தூயநேத் திரத்தி னாலே சுடரொளி கொடுத்த பண்பில்
தேயமா ரொளிகள் எல்லாஞ் சிவனுருத் தேச தென்னார். ௫௨

52. When Uma out of playfulness shut the eyes of the Supreme Lord, the whole worlds dark, which darkness

was removed by His third eye. They know not that thus all the Lights of the universe are but reflections of His Supreme Jyoti form.

"In this Indestructible, (Brahman) the sun and moon were established" (Br. Up. 3-8 11.) "There shines not the sun, nor moon and stars, nor do these lightnings shine, much less this fire. When he shines forth, all things shine after Him. By Brahman's shining, shines here all below." (Svetas. Up. vi. 14 ; Katha Up. v. 15 ; Mund. Up. ii. 2, 10 ; Gita xv. 6.)

HE IS YOGI AND BHOGI

கண்ணுதல் யோகி ருப்பக் காமன்னின் றிடவேட் கைக்கு
விண்ணுறு தேவ ராதி மெலிந்தமை ஓரார் மால்தான்
எண்ணிவேள் மதனை ஏவ எரிவிழித்(து) இமவான் பெற்ற
பெண்ணினைப் புணர்ந்து யிர்க்குப் பேரின்ப மளித்த தோரார். ௫௩

53, They know not that the Devas and others remained inactive as they had no desires when the Supreme Siva assumed Yoga. They know not that when God Vishnu persuaded His son Kama Deva to face Siva, the latter burnt him to ashes by His Upper Eye; and when the Supreme however became united to the Gracious Mother Uma Haimavati, all sentient creatures recovered their happiness.

THE REASON FOR HIS ASSUMING FORMS

படைப்பாதித் தொழிலும் பத்தர்க் கருளும்பா வனையும் நூலும்
இடப்பாக மாத ராளோ டியைந்துயிர்க் கின்ப மென்றும்
அடைப்பானும் அதுவும் முத்தி யளித்திடும் யோகும் பாசம்
துடைப்பானுந் தொழிலும் மேனி தொடக்கானேற் சொல்லொணாதே. ௫௪

54. Unless the Supreme can assume Forms, we cannot have manifestations of His Panchakrtya, and of His Grace to His Bhaktas. We cannot get the sacred Revelations. We cannot eat the fruits of our Karma, and seek rslease by Yoga, and by sacred initiation.

GOD IS RUPA, ARUPA AND RUPARUPA

உருமேனி தரித்துக் கொண்ட தென்றலும் உருவி றந்த
அருமேனி யதுவுங் கண்டோம் அருவுரு வான போது
திருமேனி உபயம் பெற்றோம் செப்பிய மூன்றும் நந்தங்
கருமேனி கழிக்க வந்த கருணையின் வடிவு காணே. ௫௫

55. Once we assert Form to the Supreme, it follows that It is Formless also. From this again, we derive a third Form which is neither Form nor Formless. All these three varieties of Forms are assumed only and solely for the purpose of destroying our births.

The first is called the Sakala or Apara, the second is called Nishkala or Para, and the third is called Sakala-Nishkala or Parapara.

GOD SHADADHVA MURTI

அத்துவா மூர்த்தி யாக அறைகுவ தென்னை என்னின்
நித்தனாய் நிறைந்த வற்றின் நீங்கிடா நிலைமை யானும்
சித்துடன் அசித்துக் கெல்லாம் சேட்டித னாத லானும்
வைத்தவாம் அத்து வாவும் வடிவென மறைக ளெல்லாம், ௫௬

56. If asked why God is spoken of as **Adhva** Murti (having the Adhvas for His Body), it is bacuse He is Eternal with all these bodies, and He actuates and moves both Chit and Achit, that the Vedas call Him so also.

These six adhvas are (1) Kala, whose sub divisions are Santyatita Kala (சாந்தியாதீதகலை), Santi Kala (சாந்திகலை), Vidya (வித்தை), Pratishta (பிரதிஷ்டை), Nivirti (நிவிர்த்தி), [2] Bhuvana, [3] Varna, [4] Mantra, [5] Pada, [6] Tattva, and these respectively form [1] members of His body, (*a*) head, (*b*) face, (*c*) chest, (*d*) arms, (*e*) feet, [2] hairs, [3] skin, [4] blood [5] nerves, [6] flesh and bones. *Vide mantra No. 991 in R. A. Sastrin's Lalita Sahasra Nama.* "*Transcending etc.* (Shadadhvatitarupini). The Six adhvas are, words (Padadhva), worlds (Bhuvana), letters (Varna), categories [Tatva], parts [Kala] and Mantra [Mantradhva]; of these, three are the parts of Vimarsa, and other three of Prakasa. The *Virupaksha Panchasika says,* "The quality of Vimarsa is attributed to three *viz., words, mantras*

and *letters*, of Prakasa, is *worlds*, *categories* and *parts*." About these the *Jnanarnava says*, "In this Chakra there are six adhvas, O Devi, adored by warriors......thus one should meditate by six adhvas upon the pure Srichakra." Thus ends characteristics ascribed to each adhvas upon the pure Srichakra." Thus ends characteristics ascribed to each adhva *e. i.*, adhvas of meditating upon Siva, *viz*, as manifested in words, &c. *The Dakshinamurti Sam* also: Hear now, O ruler of Yogas, the nature of six adhvas...thus one should meditate by six adhvas upon the Srichakra."

GOD IS MANTRA MURTI

மந்திர மத்து வாவின் மிகுத்தொரு வடிவ மாகத்
தந்ததென் அரனுக் கென்னில் சகத்தினுக் குபாதா னங்கள்
விந்துமோ கினிமான் மூன்றும் இவற்றின்மே லாகி விந்துச்
சிந்தையா ரதீத மான சிவசத்தி சேர்ந்து நிற்கும். ௫௭

சுத்தமாம் விந்துத் தன்னில் தோன்றிய ஆத லானும்
சத்திதான் பிரேரித் துப்பின் தானதிட் டித்துக் கொண்டே
அத்திறற் புத்தி முத்தி அளித்தலால் அரனுக் கென்றே
வைத்தவாம் மந்திரங்கள் வடிவென மறைக ளெல்லாம். ௫௮

57-58. If asked, why it is the Vedas speak of Mantra more specially as His Body, it is because that, of the material causes of the Universe, namely, Vindu (Kundalini), Mohini (Asuddha Maya) and Mahat (Prakriti), the Vindu body is the purest, and is in Union with Siva Sakti; and because this Mantra orginates from this Pure Vindu, and is caused and permeated by Parasakti and is the cause of man's progress and salvation, all the Vedas speak specially of the Mantras as Hara's Body.

GOD IS PANCHA MANTRA MURTI

மந்திர மதனிற் பஞ்ச மந்திரம் வடிவ மாகத்
தந்திரம் சொன்ன வாறிங் கென்னெனிற் சாற்றக் கேள்நீ
முந்திய தோற்றத் தாலும் மந்திர மூலத் தாலும்
அந்தமில் சத்தி யாதிக் கிசைத்தலு மாகு மன்றே. ௫௯

59. If asked why of these Mantras, the **Tantras** speak of the five mantras, Isana etc., more as **His Body,**

Hear! These five mantras arose first and are the cause of all other Mantras, and are viviped by the Adishakti.

The Pancha-mantras are *Isanam, Tatpurusham, Aghoram, Vamadevam*, and *Sadyojatam*. They are called *Murtam, Vaktram, Hridayam, Guhyam*, and *Murti*; and their respective functions are *Anugraha, Tirodhana, Samhara, Stithi* and *Srishti*. *Isana*, is so called as it is filled with the highest qualities and is the ruler of all and it is called Murta, because it grants the highest wish of *Tatpada*. It is called *Tatpurusha* because it dwells in all souls as *Antaryami* and it is called also *Vaktra* [mouth] as it fills the worlds with *Saptajala*, the product of *Nadham* and *Vindu*. *Ghoram* is *Ajnana* and *Aghoram* is *Jnana* and as its place is the heart it is called Hridaya. *Vamadeva* is so called [*Vama=left* or cruel] and [*Deva*=Prakasa or light] as it plunges the soul in Maya [lower] in pursuit of Dharma, Artha and Kama, and its form is light; and it is called *guhya* as it induces Vijnana etc., from Vindu, and this is a Sukshma act. Sadyojatam is so-called because it induces from its mere wish Sthula and Sukshma bodies to souls, through mantesvara mantra, and that is the reason why it is called Murti also. These five mantras form five Saktis and together with *Harani, Janani* and *Rhodayatri*, they form the Ashra Sakti. *Harani* Sakti acts both as Samhara and Anugraha Sakti. *Janani* as Srishti Sakti; and *Rhodayatri* as both Stithi and Tirobhava Sakti. The Pancha mantras were the first to arise and they are called mantra mula as all others rise from them. These are called Brahmans also, and there is a special upanishat devoted to it and which is translated into English in the September number of the Siddhanta Dipika [1912].

It may be noted here that *the commentator observes clearly* that these mantras are only God's bodies, so-called [Upachara] and not real, as He is *Chit-sorupi* and can have no bodies in Maya or Mantra.

மூன்றுமதிகரணம்

Adhikarana III.

GOD AND TRIMURTIS

அயன்தனை ஆதி ஆக அரனுரு வென்ப தென்னை
பயந்திடுஞ் சத்தி யாதி பதிதலாற் படைப்பு மூவைம்
முயன்றனர் இவரே யாயின் முன்னவன் என்னை முற்றும்
நயந்திடும் அவனி வர்க்கு நண்ணுவ தொரோரோவொன் றுமே. ௬௦

60. If it be asked how the Gods Brahma and the rest are also Forms of Hara, it is so, because it is by the Power of His Sakti that these gods perform their functions. The objection that if these gods perform these functions, no other God as Hara is necessary is met by the fact that these Gods can only perform one each with the power given by Hara.

The power of these Gods is confined to and by the respective Material planes in which they exercise their functions. Gods, Brahma and Vishnu, cannot rise above the Prakriti plane of the Universe, Rudra and Mahesvara above the Asuddha Maya plane and so on. So that, an All-seer and All-worker is essentially necessary.

GOD'S SAKTI ONE

சத்திதான் பலவோ என்னில் தாமொன்றே அனேக மாக
வைத்திடுங் காரி யத்தான் மந்திரி யாதிக் கெல்லாம்
உய்த்திடு மொருவன் சத்தி போலரன் உடைய தாகிப்
புத்திமுத் திகளை யெல்லாம் புரிந்தவன் நினைந்த வாறும். ௬௧

61. The Sakti is not many but only one. It appears as various by its manifestation in various function. Just as the one Supreme Law and Power of the King appears as various when executed by his ministers of state, Hara actuates all gods and grants boons and salvatins according to His own Supreme Will.

One minister of State works for peace, another for war. One educates, another punishes. One is engaged in collecting Revenue, another in spending. One attends to Home affairs and another to

Foreign affairs. And all these derive power from one and the same source. The commentators mention the incidents of the Daksha's Sacrifice, Markandeya's salvation, the churning of the Ocean etc., as illustrating that none of the Lower Gods can act independently of the sweet will of the Supreme Paramasiva.

FORM OF SAKTI IS PURE INTELLIGENCE

சத்திதன் வடிவே தென்னில் தடையிலா ஞான மாகும்
உய்த்திடு மிச்சை செய்தி இவைஞானத் துளவோ வென்னின்
எத்திரம் ஞான முள்ள தத்திரம் இச்சை செய்தி
வைத்தலான் மறைப்பில் ஞானல் மருவிடுங் கிரியை எல்லாம். ௬௨

62. The form of this Sakti is Pure Intelligence. If asked whether Supreme Will and Power are also found in this Supreme Intellignce, yes. Where there is intelligence there is will and power. As such the Power and Will will be manifested also by the Supreme Chit Sakti.

The saying "Knowledge is Power" explains the statement above. The phrases தடையிலா, மறைப்பில்* that cannot be obstructed or hidden applied to the Supreme Intelligence, have to be remembered particularly. The Siddhanta does not contemplate any power or Intelligence which can even temporarily undergo obscuration or change or become impure. In the presence of this Supreme Sat Chit, there can be no darkness, no ignorance and no sorrow at any time. Darkness, ignorance and sorrow cannot be postulated by attributing any veiling or obscuration to this Supreme light. The Suprəme light unlike the Earthly suns shines everywhere and at all times and in all splendour, undiminished and unobscured though the poor mortals as we are, cannot and will not perceive this light, owing to the veil or covering over our eyes [and not over God, mind], just as the blind man fails to perceive light on even a bright noon day. The little covering is over the blind man's, little man's little eyes and not over the sun, [try to compare the dimensions man's eye and that of the sun], though the poet sings that even a small umbrella can hide the sun. The poet fergets that it is not the great sun the umbrella hides, but his little head. There are many similiar fallacies in popular speech, and this one particular fallacy is a fruitful source of error.

ICHCHA JNANA AND KRIYA SAKTI

ஒன்றதாய் இச்சா ஞானக் கிரியையென் றொருமூன் றாகி
நின்றிடுஞ் சத்தி இச்சை உயிர்க்கருள் நேச மாகும்
நன்றெலாம் ஞான சத்தி யால்நயந் தறிவன் நாதன்
அன்றருட் கிரியை தன்னால் ஆக்குவன் அகில மெல்லாம். ௬௩

63. This one Parasakti becomes three as Ichcha, Jnana and Kriya Sakti. Ichcha Sakti may be defined as the Supreme Love, desiring the welfare of all living creatures, As Jnana Sakti, God knows all, and the wants of each and every one, and grant their deserts. By His Gracious Kriya Sakti, the Lord creates all these worlds.

At the sight of the jivas weltering in sin and suffering, God's Love is excited, and He *wills* to save the souls, and intelligently sets about adjusting *means* to this end, and the special *means* adopted for their salvation is by creating these worlds for gaining experience and wisdom. The following verse from Mahabharata show that the worlds are created for the enjoyment of jiva; "Know O Kesava, that this all, consisting of animate and inanimate existence, with heaven and other unseen entities; which occurs in these worlds, and which has the All-pervading Lord for its soul, has flowed from Mahesvara, and has been created by Him for the enjoyment of Jiva."

JIVA IS NOT EQUAL TO GOD

சீவனும் இச்சா ஞானக் கிரியையாற் சிவனை யொப்பன்
ஆவனென் றிடின்அ னாதி மலம்இவற் றினைம றைக்கும்
காவல னிவன்செய் கன்மத் தளவினிற் கொடுப்பக் காண்பன்
பாவியாம் புத்தி முத்திப் பயன்கொளும் பண்பிற் றாகும். ௬௪

64. Can the Jiva by possession of his will, intelligence and power be said to be equal to God? No. These Powers of the Jiva are veiled by the eternal mala or impurty. The soul receives from God the fruits of the Karma and in like manner liberation. He is not self-dependent enough to secure the fruits of his works or salvation, himself.

HIS DIFFERENT FORMS.

ஞானமே யான போது சிவன்தொழில் ஞான மொக்கின்
ஈனமில் சதாசி வன்பே ரீசனும் தொழில தேறின்
ஊனமேற் கிரியை வித்தை உருத்திரன் இலய போகம்
ஆனபே ரதிகா ரத்தோ டதிகர ணத்த னாமே. ௬௫

65. When pure *Jnana*, He is called *Sivam*. When Pure *Kriya*, He is called Sakti. When Jnana and Kriya are equally balanced, He is called Sadasiva. If Kriya predominates, He is called Mahesvara. If Jnana predominates He is called Vidya in these Forms or Bodies, He performs the various functions, constituting Reabsorption (Laya), Enjoyment (Bhoga) and Creation (Adhikara).

The first two forms, Sivam and Sakti constitute the Laya or Nishkala Body. Sadasiva is the Bhoga-Form or Nishkala-Sakala body. Mahesvara and Vidya are the creators and constitute the Sakala-Form.

HIS SVANTARA BODY

வித்தையோ டீசர் சாதாக் கியஞ்சத்தி சிவங்கள் ஐந்துஞ்
சுத்ததத் துவஞ்சி வன்தன் சுதந்தர வடிவ மாகும்
நித்தமென் றுரைப்பர் காலம் நீங்கிய நிலைமை யாலே
வைத்திலர் முற்பிற் பாடு வருவித்தார் கருமத் தாலே. ௬௬

66. These five forms of Sivam, Sakti etc., form His Five-self-luminonus Bodies. As these Siva-Tatvas are in existence before the generation of Time itself, these may be said to be *eternal* (Nitya). The order is not order in Time, therefore, but order in manifestation of Jnana and Kriya Sakti.

We will have to note that there are forms of Matter which lie beyond Time and Space too. These bodies are called Svatantra, as these bodies are the purest and most translucent and God's Light shines in its own Form.

GOD NIRVIKARI

ஒருவனே இராவ ணாதி பாவக முற்றாற் போலத்
தருவனிவ் வுருவ மெல்லாம் தன்மையுந் திரியா னாகும்
வரும்வடி வெல்லாம் சத்தி சத்திதான் மரமுங் காழ்ப்பும்
இருமையும் போல மன்னிச் சிவத்தினோ டியைந்து நிற்கும். ௬௭

67. As one actor plays the part of many characters such as Ravana. etc., so, the Supreme One works in all these Forms any yet remains one and unchanged. All these Forms are His Sakti. He and His Sakti are related as the tree and the density of its particles.

GOD UNKNOWABLE EXCEPT THROUGH HIS GRACE

பொன்மைநீ லாதி வன்னம் பொருந்திடப் பளிங்க வற்றின்
தன்மையாய் நிற்கு மாபோல் சத்திதன் பேத மெல்லாம்
நின்மலன் தானாய்த் தோன்றி நிலைமையொன் றாயே நிற்பன்
முன்னருட் சத்தி தன்பால் முகிழ்க்குந்தான் முளையான் அன்றே. ௬௮

68. Just as the crystal appears as the various colours reflected on it, yet remains unchanged, so God manifests Himself as variously as His Sakti Forms, and remains Pure and one. And He cannot be perceived except when He manifests Himself in His Arul Sakti.

Though the activity of the Sakti is changeless. its effect on the souls change according to their condition quite as the same heat roasts boils and fries. The different effects compared to the various colours. The Shakti is compared to the colour of the crystal which undergoes unreal change. Neither God nor Shakti changes. The effect of Shakti Changes.

THE UNIVERSE IS AFTER GOD'S IMAGE, MALE AND FEMALE

சத்தியுஞ் சிவமும் ஆய தன்மைஇவ் வுலக மெல்லாம்
ஒத்தொவ்வா ஆணும் பெண்ணும் உணர்குண குணியு மாக
வைத்தனன் அவளால் வந்த ஆக்கமிவ் வாழ்க்கை யெல்லாம்
இத்தையும் அறியார் பீட லிங்கத்தின் இயல்பும் ஓரார். ௬௯

69. This universe is caused by Sivam and Sakti. Hence in the distinction of male and female though as souls they are similar, hence also the distinction of qualities and things possessing qualities, all the possessions of the souls are due to the Sakti. Sivalinga and Pita standing for Siva and Sakti are inseparable. Athiests do not understand this.

GOD IS ALL AND NOT ALL

சிவன் அரு உருவும் அல்லன் சித்தினோ டசித்தும் அல்லன்
பவமுதல் தொழில்க ளொன்றும் பண்ணிடு வானும் அல்லன்
தவமுதல் யோக போகம் தரிப்பவன் அல்லன் தானே
இவைபெற இயைந்தும் ஒன்றும் இயைந்திடா இயல்பி னானே. எ0

70. Siva is neither a Rupi nor an Arupi. He is neither chit nor achit. He does not create nor sustain nor perform other functions. He was never a Yogi nor a Bhogi. Though present in and pervading all these inseparably, yet, He is of a nature different from all these.

After all the above-named discussion, note the supreme position assumed by the Siddhanta finally. What has so for been said is not god's swarupa Lakshanam.

இரண்டாம் சூத்திரம்

SUTTIRAM II.

அத்துவித இலக்கணம்

Advaita Lakshana.

GOD'S RELATION TO THE WORLD

உலகெலா மாகி வேறாய் உடனுமாய் ஒளியாய் ஓங்கி
அலகிலா உயிர்கள் கன்மத் தாணையின் அமர்ந்து செல்லத்
தலைவனாய் இவற்றின் தன்மை தனக்கெய்த லின்றித்தானே
நிலவுசீர் அமல னாகி நின்றனன் நீங்கா தெங்கும்.

One with the world, and different, and one-and-different,
The Light transcendant,
The Lord under whom souls innumerable progress in obedience to His Will (Ajna Sakti) and according to each ones' karma ;
The First Cause, untouched by the defects of His creatures ;
Self-luminous Nirmala Being, stands, secondless, pervading all.

The author expands this one verse into ninety-five stanzas and the division by commas in the Tamil verse shows the various parts of the same and each is in answer to different objectors. The primary divsion is into four adhikaranas, and the reader is asked to follow this with the Sivagnanabodha Sutra and churnika and adhikaranas and illustrations, We give very fcw notes, as the subject is more or less fully treated in my edition on *Sivagnanabodham*.

We will also refer to the papers in our "*Studies*" on "Mind and Body", "The Two Gems", "God and the World" and our "Review of Dravida Bhashya". All knowledge is relative, and the true purpose of Philosophy and Religion is to seek the relation that subsists between man and the world and God; and from the relations deduced, we proceed to govern our life and guide our actions. In discussing these relations,

some people deny the existence of some one or other, or all, of these things; and some in doing so, assert the identity of the one with the other. Most people do not know however to keep the divisions and sub-divisions separate, and they confound and confuse some and all of them. Now we shall state some of these questions distinctly.

(1) Whether the existence of all or any one or any two is accepted or denied?

(2) Whether between any two. (*a*) Both are regarded as substances, (*b*) or both are regarded only as phenomena, (*c*) One is substance and the other phenomenon, (*d*) One is substance, another is attribute.

(3) What is the relation beween these sets? (*a*) Whether order in place, Co-existence, (*b*) Order in time, Succession, or cause and effect, (*c*) or any other.

(4) Whether (*a*) as between substance and attribute, substance and phenomena, cause and effect, substance and cause alone are real; attribute phenomena and effect are unreal, (*b*) whether the latter are real and the former unreal.

All these are distinct questions and require distinct answers. And if one wishes to be exact, he must try and answer these questions.

The second Sutra is the Sutra which discusses this Relativity. Our name for this relation is *Advaita. This Advaita relation differs from that of every other school,* though it shows the way to reconcile all these schools by accepting the element of truth contained in each.

The word 'Advaita' is interpreted as meaning '*ananya*' both by the St. Meykanda Deva; and by *St. Nilakantha Sivacharyar in his Bhashya on the Vedanta Sutras.* This Advaita, the Bhashyakara says under II. i. 22, is not that form of Visishtadvaita declaring *Bhedabheda* nor is it *bheda* as between a pot and cloth, nor absolute *abheda,* as that of pearl and silver, one of them being illusory, but he sets up a form of *Ananyavada,* as the non-difference between the body and the embodied or substance and attribute. The Prapancha cannot exist apart from God and is inseparable, and inasmuch as whatever cannot exist apart from another is conditioned by the latter, they may be said to be one; and therefore Brahman is said to be one with the Chetana and Achetana Prapancha; and yet there is a natural

distinction between the two, so that the Supreme Brahman is ever superior to the other two. Thus he seeks to reconcile the *Bheda* and *Abheda* Srutis. The Siddhanta writers also distinguish their Advaita from Bheda, Abheda and Bhedabheda doctrines which assert difference like light and darkness, one-ness like gold and ornament, one-and-different like words and meaning, and yet postulate Bheda like eye and sun, Abheda like soul and body and Bhedabheda like the soul and eye-sight. As will be evident, the analogy of soul and body, vowels and consonants is to describe the Abheda relationship and this relation is called *Tadatmya*; and Sivagnana Yogi distinguishes two kinds of this; (1) one thing appears as two like the body and the embodied, or substance and attribute, (2) where two things become one by power of association (அது அது ஆதல்) and he says the former kind of Tadatmya is called as such, and the latter kind of Tadatmya is called Advaita. And he distinguishes from the above said relation, other kinds of relations like *aikkyam*, as union of the Akas in the pot and the Maha Akas, *Samavaya*, like fire and heat (Samavaya of Tarkikas is same as Tadatmya). *Sayyogam*, like fingers on one's palm, *Sorupam* union from some one similarity, and *Anirvachaniyam*. *We may also point out that of all Indian followers of Sankara, it is Manilal Dvivedi alone who points out in his work on "Monism or Advaitism" which we have quoted at length in our 'Dravida Bhashya Review' that Advaita means Ananya and not Eka or Abedha or Abhinna.*

முதலதிகரணம்

Adhikaranam I.

MAYAVADI'S OBJECTION ANSWERED

ஒன்றென மறைக ளெல்லாம் உரைத்திட உயிர்கள் ஒன்றி
நின்றனன் என்று பன்மை நிகழ்த்துவ தென்னை யென்னின்
அன்றவை பதிதான் ஒன்றென் றறையும்அக் கரங்கள் தோறும்
சென்றிடும் அகரம் போல நின்றனன் சிவனுஞ் சேர்ந்தே.

2. When all the Vedas proclaim the Oneness of God without a second, why do you postulate a second by speaking of His Presence in souls? No. You misread the Vedas. They only declare that there is only One God. His relation to the souls is that of the letter (A) to other letters.

2. St. Arul Nandi Sivachariar does not devote much space for the discussion of *advaita*, and he does not even use the word anywhere in his works. He however defines it as ஒன்றாகாமல், இரண்டாகாமல், ஒன்று மிரண்டுமின்றாகாமல்'', meaning neither one nor two, nor negation of either'' in his *"Irupa Irupahtu."* The illustration of Vowels and Consonants is found in Aitreya Aranyaka "Its consonants form its body; its vowels, the soul (Atma)." Cf. also. "He who dwells in Atma and within the soul, whom the soul does not know, whose body (Sarira) the soul is, and who rules the soul within, He is Thy God, the Ruler within, The Immortal". Brihadaranyo Up. 3, 7, 22.

GOD IS ALL AND NOT ALL

உருவொடு கருவி யெல்லாம் உயிர்கொடு நின்றுவேறாய்
வருவது போல ஈசன் உயிர்களின் மருவி வாழ்வன்
தருமுயி ரவனே யாகா உயிரவை தானு மாகான்
வருமவ னிவைதானாயும் வேறுமாம் மன்னி நின்றே. ந

3. As the soul is one with the body and the organs energised by it and is yet different from them, so is Isa one with the souls. But the soul is not God, and God is not the souls. God is one with the souls by His Vyapaka and different from them in reality.

இரண்டாமதிகரணம்

Adhikaranam II.

HOW GOD ACTUATES SOULS AND KARMA

இருவினை இன்பத் துன்பத் திவ்வுயிர் பிறந்திறந்து
வருவது போவ தாகும் மன்னிய வினைப்ப யன்கள்
தருமரன் தரணி யோடு தராபதி போலத் தாமே
மருவிடா வடிவங் கன்ம பலன்களும் மறுமைக் கண்ணே. ச

4. The Soul, subject to good and bad Karma endures birth and death, and pleasure and pain. The soul enjoys the fruits of Karma through the Power of God, in the same way, as a King metes out reward and punishment in this mundane world or as a physician applies remedies. Neither

the body nor the fruits of Karma can of themselves seek the soul as they are inert.

THE LOKAYATHA'S OBJECTION

இருவினை என்னை இன்பத் துன்பங்கள் இயல்ப தென்னின்
ஒருதன்மை இயல்புக் குள்ள தொருவனுக் கிரண்டு செய்தி
வருவதென் மலருந் தீயும் மருவலின் வாசம் வெம்மை
தருவதென் நீரென் செய்து தானியல் பாகு மன்றே ௫

5. If you object to the existence of Karma, by saying that both pleasure and pain are only natural to us, I reply that a natural characteristics must be uniform and cannot have opposite qualities. If you again point to a natural fact such as water becoming fragrant when flowers are soaked in it and becoming warm when heated,

MAN IS DIFFERENT FROM HIS ATTACHMENT AND MUST BE INTELLIGENT

தன்னியல் பொழியப் பூவும் தழலும்வந் தணைய நீரின்
மன்னிய திரண்டு செய்தி வருமிரு வினையி னானும்
உன்னிய இன்பத் துன்பம் உறும்உயி ருணர்வி லாத
துன்னிய அசித்தை இன்பத் துன்பங்கள் சூழ்ந்தி டாவே. ௬

6. The water becomes fragrant or hot, not by its own nature but by its attachment. So also the two Kinds of Karma cause pain and pleasure respectively. Pains and pleasures cannot attach themselves to a non-intelligent, non-conscious substance like the body.

ANOTHER OBJECTION. THERE IS NO FUTURE STATE

இம்மையின் முயற்சி யாலே இருநிதி ஈட்டி இன்பம்
இம்மையே நுகர்வர் செய்தி இலாதவர் பொருளு மின்றி
இம்மையே இடரு ழப்பர் வேறிரு வினைய துண்டேல்
இம்மையின் முயற்சி யின்றி எய்திட வேண்டும் இங்கே. ௭

7. It is again objected that a man's effort in this birth is the cause of his earning wealth and enjoying pleasure. The indolent can neither get wealth nor enjoy pleasure. If

these should be past Karma, persons must secure wealth without any effort in this birth.

THE SAME ANSWERED

இருவினைச் செயல்காண் இம்மை இரும்பொரு ளின்பம் வேண்டி
வருவினை செய்யுங் காலை மடிவரும் மடியு மின்றித்
தருவினை யதனில் அத்தந் தானறும் துயருந் தங்கும்
ஒருவினை செய்யா தோரும் உடையர்இவ் வுலகத் துள்ளே. ௮

8. To this we reply that when a man has been industrious in the pursuit of wealth he sometimes becomes indolent at the end and does not get any reward for his labours. Even if a man works strenuously to the very end sometimes he gets no reward again, some get wealth without any labour. These can be explained only as the results of bad Karma and good karma respectively done in past births.

HOW KARMA ACTS

பேறிழ வின்ப மோடு பிணிமூப்புச் சாக்கா டென்னும்
ஆறுமுன் கருவுட் பட்ட தவ்விதி அனுப வத்தால்
ஏறிடும் முன்பு செய்த கன்மமிங் கிவற்றிற் கேது
தேறுநீ இனிச்செய் கன்மம் மேலுடற் சேரு மென்றே. ௯

9. Gain and loss and pleasure and pain, honour and disgrace all these six, remain potential in the womb. They manifest themselves as the result of one's endeavour. They are the result of the karma performed in previous births. Results of present endeavour will be manifest in a future birth.

HIS BODY IN CAUSED

உடற்செயல் கன்மம் இந்த உடல்வந்த வாறே தென்னின்
விடப்படு முன்னு டம்பின் வினைஇந்த உடல்வி ளைக்கும்
தொடர்ச்சியால் ஒன்றுக் கொன்று தொன்று தொட்டனாதி வித்தின்
இடத்தினின் மரம்ம ரத்தின் வித்தும்வந் திடயு மாபோல். ௧௦

10. Karma being acts of the body, how was the body caused you ask. The karma of the last body causes the new

body. They are mutually connected as cause and effect, as the seed and tree mutually cause each other.

9 & 10. The author points out how personal effort is necessary in all the stages. Even a seed would not sprout into a tree nor a tree yield seeds without cultivation and watering.

HOW OUR FUTURE IS FORMED

முற்செயல் விதியை இந்த முயற்சியோ டனுப வித்தால்
இச்செயல் பலிக்கு மாறென் இதமகி தங்கள் முன்னர்
அச்செய லானால் இங்கும் அவைசெயின் மேலைக் காகும்
பிற்செயா தனுப விப்ப தின்றுபின் தொடருஞ் செய்தி. கக

11. If past karma is eaten in this birth, how do you get seed for a future birth you ask. This Karma consists of acts producing pleasure or pain. These acts caused the present body and in performing them again, other acts are formed. It is impossible to act without giving rise to other acts. Hence the connection.

THE ABOVE POINT ILLUSTRATED

மேலைக்கு வித்து மாகி விளைந்தவை உணவு மாகி
ஞாலத்து வருமா போல நாம்செய்யும் வினைக ளெல்லாம்
ஏலத்தான் பலமாச் செய்யும் இதமகி தங்கட் கெல்லாம்
மூலத்த தாகி என்றும் வந்திடும் முறைமை யோடே. கஉ

12. As the fruit of husbandry yield us food for present enjoyment and seed for to-morrow, so also, our acts also account for our present enjoyment and form seed, the fruit of which will be enjoyed in a future birth, This is the eternal order of Karma.

The three kinds of Karma and their definition have to be borne in mind. *Sanchita* karma follows one from birth to birth. *Prarabdha* karma is formed out of Sanchita and is the direct cause of the body and worlds and enjoyments, one is born to in the present existence. *Akamiya* karma is the seed gathered for a future sowing while so enjoying and consists of *Punyam:* and *Papam.* From the beginning of this adhikarana to this, the Siddhantis position is established as against the *Lokayata.* *Prarabdha* is distinguished as *Ichcha* like

the pleasure and pain endured by a person in performing a secret sin, *Anichcha*, like the results of lightning, storms etc. and *Parechcha* as one suffers punishment meted out by the king. They are called also as *Drishtam*. where results appear at once from our present acts as in taking medicines etc., *Adrishtam*, where present acts produce results in another life; *Drishtadrishtam* where as in performing asvamedha, the present acts yield results in present as also in future life.

GOOD AND BAD KARMA DEFINED

இதமகி தங்கள் என்ப திகல்மன வாக்குக் காயத்(து)
இதமுயிர்க் குறுதி செய்தல் அகிதமற் றதுசெய் யாமை
இதமகி தங்கள் எல்லாம் இறைவனே ஏற்றுக் கொண்டிங்(கு)
இதமகி தத்தால் இன்பத் துன்பங்கள் ஈவ னன்றே. கங

13. Karma are either good or bad, performed in the absence of harmony, by the mind, speech or body. By good karma, you do good to sentient creatures. By bad karma, you injure them. The Supreme Lore understands your deserts and makes you experience pleasure or pain accordingly.

The definition of Good and Evel. (*Hitam* and *Ahitam*) Right and Wrong, Punyam and Papam as herein has to be noted carefully. It is the doing of acts which give lasting good or evil to sentient creature within one's own sphere, and one's own pleasure and pain is also involved. Humanity is so tied that one canot think of his own good or effect on the whole of humanity, that he can be judging rightly. In our view of Punyam and Papam, the doing of good is enjoined as a positive duty, as much as the refraining from evil or injury, The list of thirty two Dharmas or charities contains every one of those active duties which a man can think of to benefit his fellow creatures by removing their sufferings and adding to their pleasure. The sole trait of of the Saintly consists in their ovel flowing Love towards humanity and in their pain and sorrow at their fallen brethren.

"*கள்ளத் தலைவர் துயர்கருதித் தங்கருணை*
வெள்ளத் தலைவர் மிக"

says Saint Umapathi.

We were most pained to see the phrase "desiring the welfare of all" in Gita chap V, 25 most sapiently explained to mean "injuring none". This sort of tendency marks the downward fall in Hindu Ethics, and some of the reproaches levelled at Hindu Quietism are not altogether undeserved. Who could do a greater harm to society than by the perverted explanation of the Gita passage as given above? A positive injunction to do good to all is construed into a mere negative injunction to injure none. And how can troubles of the sinning and sorrowing humanity ruffle the undisturbed calmness of such a saint. We have elsewhere pointed out that such a calmness will not prevent a man from a rebirth but it only presages the storm that is to follow. Woe Woe to those who would follow out such views of calmness dan saintliness. !!!

THE PURVA MIMAMSAKA'S OBJECTION ANSWERED

இறைவனிங் கேற்ப தென்னை இதமகி தங்க ளென்னின்
நிறைபர னுயிர்க்கு வைத்த நேயத்தின் நிலைமை யாகும்
அறமலி இதஞ்செய் வோருக்(கு) அனுக்கிர கத்தைச் செய்வன்
மறமலி அகிதஞ் செய்யின் நிக்கிர கத்தை வைப்பன். கச

14. How does God mete out the fruits of karma you ask. He the Omnipresent does so, out of his Love to his creatures. He gives pleasure to those who do good and pain to those who do wrong.

GOD'S WAYS ARE ALL LOVE

நிக்கிர கங்கள் தானும் நேசத்தால் ஈசன் செய்வ(து)
அக்கிர மத்தால் குற்றம் அடித்துத்தீர்த் தச்சம் பண்ணி
இக்கிர மத்தி னாலே ஈண்டறம் இயற்றி (டு)என்பன்
எக்கிர மத்தி னாலும் இறைசெயல் அருளே என்றும். கரு

15. It is out of His Love, He punishes the wicked. He punishes those who do wrong and makes them their ways and do right, All his acts therefore flow out of His Love.

AN ILLUSTRATION

தந்தைதாய் பெற்ற தத்தம் புதல்வர்கள் தம்சொ லாற்றின்
வந்திடா விடின் உறுக்கி வளாரினால் அடித்துத் தீய
பந்தமும் இடுவர் எல்லாம் பார்த்திடில் பரிவே யாகும்
இந்தநீர் முறைமை யன்றோ ஈசனார் முனிவும் என்றும். ௧௬

16. Parents chastise their refractory children. Is this not out of love? God's punishment also is of this kind.

FURTHER OBJECTION ANSWERED

செயல்களே பலத்தைச் செய்யும் தெய்வம்வேண் டாஇங் கென்னின்
முயலுமிச் செயல்கள் இங்கே முழுவதும் அழியும் எங்கே
பயனளிப் பனஅ ழிந்தே பலன்களைப் பண்ணும் கெட்டே
வயலிடும் தழையும் தின்னும் மருந்தும்பின் பலிக்கு மாபோல். ௧௭

செய்க்கிடுந் தழையும் தின்னுந் திரவிய மதுவும் போல
உய்த்திடுஞ் செய்தி கெட்டே உறுவிக்கும் பலத்தை என்னின்
வைத்திடுஞ் சோறும் பாக்கும் அருந்தினர் வயிற்றின் மாய்ந்தால்
மெய்த்திடும் பலம்உ ணக்கு மலமலால் வேறும் உண்டோ. ௧௮

17 - 18. Acts themselves produce fruits; no God is necessary you say. But these acts themselves disappear as soon as performed. How can they produce fruits. You further instance manure and medicine which die and produce results. But this rule does not hold good in every case; if the food and betel should die in the stomach, they would produce only faces.

FURTHER ANSWERS

திரவியம் உவமை யன்று செய்திக்கண் திரவி யங்கள்
விரவிய இடத்தே வீந்து பலந்தரும் இம்மை அம்மை
பரவிநீ பார்நீர் அங்கி பாத்திரத் திட்ட வெல்லாம்
கரவிடு மிங்கே எங்கே பலன்கொளக் கருதி னாயே. ௧௯

19. Further the example of manure and medicine is not a proper one as their effects are produced on the spot where they perish. But the Karma performed in one body produces effect in a different birth Tilatarpana on water,

Havis on fire and alms perish even here. How can they produce effects in another world ?

THE SAME ARGUMENT CONTINUED

செய்தவர் மனத்தே எல்லாச் செய்தியும் கிடந்து பின்னர்
எய்தவே பலன்க ளீனும் என்றிடின் இருஞ்சு வர்க்கம்
பொய்யர்வாழ் நரகம் பூமி புந்தியிற் கிடந்து போந்த
ஐயனே அழகி துன்சொல் இந்திர சாலம் ஆய்த்தே. உ0

20. You say that all these acts leave their impress on the doer's mind, and are reproduced from the mind in another birth. If so, sir, the heaven and hell and earth attained by the virtuous and vicious must proceed from your mind. My dear sir, your beautiful words are wonderful !

GOD IS THE SUPREME LAW

தானஞ்செய் பொருள்த ரித்தோர் செய்தவர் தக்க செய்தி
ஊனம்பின் னுறவே காண்டும் பலமுறு விப்பான் வேண்டும்
ஈனமில் செய்தி ஈச னிடும்பணி இவைநாம் செய்தால்
நானங்கள் அதிகம் நோக்கி நுகர்விப்பன் வினைநோய் தீர. உக

21. The gift and giver, the rites and receiver, all perish ; as such, an Eternal Knower who can mete out good and bad is necessary. God is the Law-maker. He therefore administers the Law to cure the disease of karma.

HOW ?

உலகுடல் கரணங் காலம் உறுபலம் நியதி செய்தி
பலவிவை கொண்டுகன்மம் பண்ணுவ துண்ப தானல்
நிலவிடா இவைதாம் சென்று நினைந்துயிர் நிறுத்திக் கொள்ளா
அலகிலா அறிவ னாணை அணைத்திடும் அருளி னாலே. உஉ

22. Souls enjoy alone in conjunction with body and organs, place and time and order, action and object ; all these latter are non-intelligent and cannot attach themselves to the soul of their own accord. The soul being bound cannot choose these of its own power, As such the Infinite Being brings about their union by the Supreme Power of His Law, (Akgna Sakti) and out of His Supreme Law.

LOVE IS LAW

ஒழுக்கம்அன் பருள்ஆ சாரம் உபசாரம் உறவு சீலம்
வழுக்கிலாத் தவம்தா னங்கள் வந்தித்தல் வணங்கல் வாய்மை
அழுக்கிலாத் துறவு அடக்கம் அறிவொடர்ச் சித்த லாதி
இழுக்கிலா அறங்க ளானால் இரங்குவான் பணிய றங்கள். ௨௩

23. Good behaviour, Love, Grace, Achara, courteous reception, amity, good sense, blameless austerity, charity, respect, and reverence, and intelligent truthfulness, chastity self-control, wisdom, worship etc., if these constitute blameless Virtue, they are also the ordinances of the *Loving* Lord.

These virtues are comprised under *Iyama* and *Niyama* of the eight phases of yoga, and are general to every one, whether he believes in God or not. These are not sufficient and as we have elsewhere pointed out, love of God is necessary to free one from his sin, though without this moral perfection no futher progress is possible. Hence, the next verse deals with the worship of God.

LOVE GOD

மனமது நினைய வாக்கு வழுத்தமந் திரங்கள் சொல்ல
இனமலர் கையிற் கொண்டங் கிச்சித்த தெய்வம் போற்றிச்
சினமுத லகற்றி வாழும் செயலற மானால் யார்க்கும்
முனமொரு தெய்வ மெங்கும் செயற்குமுன் னிலையா மன்றே. ௨௪

24. When one worships the God he loves, with mind fixed, and mantras and words of praise, and hands showering forth flowers, after getting rid of anger, desire and other faults, and entering on the practice of the above named virtues, then the most Ancient of the ancient gods will deign to accept his worship.

The word in the text "இச்சித்த தெய்வம்," "any God loved" is general and refer to the worship of any deity, the sole requisite being that he leads a blameless life, and is filled with true devotion and perfect harmony of thought, speech, and deeds.

It is however contended that Siva understands and metes out the reward. This is not a mere matter of sectarian prejudice. If as we contend, Siva stands for all that is highest and noblest and noblest and purest in our conception of the deity, it follows that such a Power can alone confer any real and lasting benefit. Our conception of what we hope for, our ideal of Mukti is also in consonance with our conception of the Deity. And our contention is that the idea of Mukti as postulated in Siddhanta is the highest; and unless one attains to it, there will always be a return, and immortality will be merely a shadow. The reason is given plainly in the next stanza where the conception of God as the *Unborn* (Aja) and Nirmala and Nirguna is contrasted with the conception of the deity as subject to all the laws of birth and death. How can one cure you of a disease, when he is subject to it himseif?

AND THE TRUE ONE WILL SHOW YOU GRACE

யாதொரு தெய்வங் கொண்டீர் அத்தெய்வம் ஆகி ஆங்கே
மாதொரு பாக னார்தாம் வருவர்மற் றத்தெய் வங்கள்
வேதனைப் படும்இ றக்கும் பிறக்கும்மேல் வினையுஞ் செய்யும்
ஆதலான் இவையி லாதான் அறிந்தருள் செய்வன் அன்றே. உரு

25. Whatever God you worship, even as him the Consort of Uma will appear there. Other gods will die and be born, and sin and suffer by performing Karma, and cannot therefore reward you, He who has no such limitations will see and reward your worship.

Cf. (*a*) The words of that most ancient poet Nar-kirar.

"இவரே முதற்றேவர் எல்லார்க்கு மிக்கார்
இவரல்ல வென்றிருக்க வேண்டாம்—கவராதே
காதலித்தொன் றேத்துதிரேல் காளத்தி யாள்வார்நீர்
ஆதரித்த தெய்வமே யாம்."

THE REASON THEREOF

இங்குநாம் சிலர்க்குப் பூசை இயற்றினால் இவர்களோவந்(து)
அங்குவான் தருவா ரன்றேல் அத்தெய்வ மத்த னைக்காண்
எங்கும்வாழ் தெய்வ மெல்லாம் இறைவனாணை யினால் நிற்ப(து)
அங்குநாம் செய்யுஞ் செய்திக் காணைவைப் பால ளிப்பன். உசு

26. When we worship some beings, such as parents etc., it is not they who reward us in the future state. Even where these gods show us grace, it is thus. All these gods are under the guidance of the Supreme power; and the Supreme grants us our prayers through them.

Just as the honors conferred by the Viceroy of India flow directly also from His most gracious Majesty, so do also the gods show grace each in his own sphere of influence.

THEREFORE WORSHIP THE TRUE GOD

காண்பவன் சிவனே யானால் அவனடிக் கன்பு செய்கை
மாண்பறம் அரன்றன் பாதம் மறந்துசெய் அறங்க ளெல்லாம்
வீண்செயல் இறைவன் சொன்ன விதியறம் விருப்பொன் றில்லான்
பூண்டனன் வேண்டல் செய்யும் பூசனை புரிந்து கொள்ளே. உஎ

27. If it is Siva who rewards us ultimately, the love of Him will be the supreme virtue. All other worship will be of little value. The true Dharma is Siva's command. He has no desires himself; (and so this worship is not for his pleasure). His sole desire is to do you good. So persevere in His worship.

The author explains his true attitude with regard to his own religion and other religions in these verses. He does not condemn the worship of other gods, for the simple reason that all such worship is useful in that all such worship, if true, tends to raise him from his own low desires and selfish instincts, and towards a nearer approach to the Supreme God; and the All-Seer, and All-knower, and All-gracious cannot fail to take note of his sincerity and love, and to reward him as he deserves, But. however useful, the worship of the lower God cannot be the highest object of our aspiration. We can bow before the Fountain of Grace itself direct, and drink of the supreme bliss. This is also the teaching of the Gita, and in reading it, one has only to remember, that whenever Lord Krishna speaks of Himself, he speaks as the supreme Guru and Acharya of Arjuna, and as such, represents the supreme God Himself. Many a passage will be unmeaning otherwise; and the worship of Himself which he recommends is not to be taken to mean any Saguna worship or the worship of any God other than the Highest.

Cf. "Become wise at the end of many births, one worships Me. That high-souled saint is very rare to whom Vasudeva (the Supreme God) is all." vii. 18.

"Whatever form devotee wisheth, in faith, to worship, that faith in him do I render firm." vii. 20.

"Possessed with the faith, whoso devotes himself to the worship, obtains thence his wishes, but they are merely granted by Myself vii. 22.

"But to those of small understanding (all) fruit had an ending. The votaries of the deities join the deities; my votaries join Myself." vii 23.

"This ignorant world knows me not as the *birthless*and *deathless*." vii. 25. (From Srimat Govindacharya Svamin's translation).

THE WAY OF WORSHIP

தாபர சங்க மங்க ளென்றிரண் டுருவில் நின்று
மாபரன் பூசை கொண்டு மன்னுயிர்க் கருளை வைப்பன்
நீபரன் தன்னை நெஞ்சில் நினைவையேல் நிறைந்த பூசை
ஆய்பரம் பொருளை நாளும் அர்ச்சிநீ அன்பு செய்தே. உஅ

28. The Supreme accepts worship both in material Forms (Siva Linga) and in living Forms (God's devotees) and shows **His** Grace. If you can place Him in your heart and worship, this will be perfect worship. Know this and love and laud him every day.

THE GREATNESS OF SUCH DEVOTIN

அரனடிக் கன்பர் செய்யும் பாவமும் அறமதாகும்
பரனடிக்கு அன்பி லாதார் புண்ணியம் பாவ மாகும்
வரமுடைத் தக்கன் செய்த மாவேள்வி தீமை யாகி
நரரினிற் பாலன் செய்த பாதகம் நன்மை யாய்த்தே. உகூ

29. Even the sins of the Lord's devotees become virtue, the virtues of loveless men are sinful. The austere sacrifice of Daksha proved a sin; while the sin committed by the human child was beneficial.

All sins flow from selfishness, and virtue from selflessness. and love of man and God. This is the true test of vice and virtue. Even

man-made law books to the intention in the first instance, in defining most crimes. As such, where we may be sure that any act was not prompted by any personal greed for the avoidance of pain or the gaining of pleasure to the individual but had proceeded out of pure love of God and his fellow creatures that at once ceases to be a vice. In fact, all personal responsibility ceases with such persons, in the same way, as with children, idiots, and lunatics, and the world have called such great beings fools and idiots.

Cf, "பாலரொடு பேயர்பித்தர் பான்மையென நிற்பதுவே
சீலமிகு ஞானியர்தம் செய்கை பராபரமே."—*Tayumanavar*.

"As children, lunatics and the possessed, so do holy gnanis behave."

The allusion in the last line of the text is to the history of St. Dandisa Nayanar, one of the Saiva Saints, who, when interrupted in the divine puja, by his own father, struck and severed the latter's foot with a stick (Vide p. 89, Vol. I, *Siddhanta Dipika*).

We have already enlarged upon the story of the Daksha sacrifice and its import. Daksha was the first son of God Brahma, and so from the beginning of this world, the contrast between lip service and heart worship has been manifest, between mere rituals and true devotion to God and love to man,

WHERE THE LAW IS CONTAINED

மறைகளீ சன்சொல் அச்சொல் வழிவாரா உயிரை வைக்கும்
சிறைகள் மாநிரயம் இட்ட பணிசெய்வோர் செல்வத் தோடும்
உறையும்மா பதிகள் உம்பர் உலகங்கள் யோனிக் கெல்லாம்
இறைவன்ஆ ணையினால் இன்பத் துன்பங்கள் இயைவ தாகும். ௩௦

30. The Veda is God's Word. The hell is the jail where those who disobeyed are confined. Swarga is the place where those who obey the law enjoy happiness. Men suffer pain or enjoy pleasure according to the Law of God.

AN ILLUSTRATION

ஆணையால் அவனி மன்னன் அருமறை முறைசெய் யாரை
ஆணையில் தண்டஞ் செய்தும் அருஞ்சிறை யிட்டும் வைப்பன்
ஆணையின் வழிசெல் வோருக்(கு) அரும்பதி செல்வம் நல்கி
ஆணையும் வைப்பன் எங்கும் ஆணையே ஆணை யேகாண். ௩௧

31. By the !aw, the king administers justice and punishes those who do not obey the law. Those, who follow the law, he loads with wealth and lands, and clothes them also with powers under the law. Such is also the Power of God's law.

THE KING'S LAW NOT AN EXCEPTION TO THE SUPREME LAW

அரசனும் செய்வ தீசன் அருள்வழி அரும்பா வங்கள்
தரையுளோர் செய்யில் தீய தண்டலின் வைத்துத் தண்டத்(து)
உரைசெய்து தீர்ப்பன் பின்பு சொல்வழி நடப்பர் தூயோர்
நிரயமும் சேரார் அந்த நிரயமுன் னீர்மை ஈதாம். ௩௨

32. Even the act af the king is an act of God's mercy. Those who commit high crimes are punished and are taught not to repeat them. Then they learn to follow the law. Such purified beings will avoid hell. The sufferings of man in hell and in earth are similar.

BECOME BALANCED IN GOOD AND EVIL

அருளினால் உரைத்த நூலின் வழிவாரா(து)அதன்மஞ் செய்யின்
இருளுலாம் நிரயத் துன்பத் திட்டிரும் பாவந் தீர்ப்பன்
பொருளுலாஞ் சுவர்க்கமாதி போகத்தாற் புணியந் தீர்ப்பன்
மருளுலாம் மலங்கள் தீர்க்கும் மருந்திவை வயித்திய நாதன். ௩௩

33. He who commits wrong against the injunction contained in the sacred Sastras given out graciously by God, will suffer pain in the dark regions of hell, and thus work out his sin. The virtuous man also works out his Karma by eating the fruits in heavenly regions. This kind of suffering and enjoyment are the two kinds of physic which the Supreme Physician administers for the removal of man's mala.

Both virtue and vice bind man to the earth and form the seed of birth and death. This is one of the central doctrines of Hinduism. Our Christiam friends are hardly able to comprehend this truth. But this, by the way, forms also one of the chief points in the Christian doctrine. Accordingly to them, how was

the fall of man brought about in this earth. How did sin arise and birth? Why by the first man disobeying God's law? And what was this law? Do not eat the fruit of the tree of knowledge of good and evil. And what is the meaning of this sentence? To the ordinary Christian, we dare say this will be quite meaningless. At any rate, it will be a puzzle to him how the tasting of the knowledge of good will be sin. When. however, it is explained that the tree of knowledge of good and evil is merely man's consciousness of good and bad, and his eating of the fruit of them is his following out in action such knowledge. With the feeling of Ahankara and Mamakara ('I' and 'Mine') most predominent in his mind. *i. e.*, with his will as the sole guiding principle and not the supreme will of the Lord, then indeed, he commits sin and lays the seed for a course of births and deaths. If avoiding both good and bad, as he felt it, he simply and calmly submitted to the Will of God and dedicated all his acts and thoughts and speech to God's service and glorification (இறைபணிநிற்கவும்) all sin and suffering will vanish. "மலமாயை தன்னொடும் வல்வினையின்றே." (See paper on the Tree of Knowledge of Good and Evil in *Studies*.)

But this ideal of the highest ethics and religion cannot and does not commend itself to the thoroughly materialised peoples of the West and hence their obtuseness.

As the Supreme Physician who cures our ignorance and sin, He is called *Vaidyanatha*; and under such name, God is worshipped in the Vaidisvaran Koil in the Tanjore District.

THE SAME EXPLAINED

மருத்துவன் உரைத்த நூலின் வழிவரிற் பிணிகள் வாரா
வருத்திடும் பிணிகள் தப்பில் தப்பிய வழியுஞ் செய்யத்
திருத்தினன் மருந்து செய்யா துறும்பிணி சென்றுந் தீர்ப்பன்
உரைத்தநூற் சிவனும் இன்னே உறுங்கன்மம் ஊட்டித் தீர்ப்பன். ௩௪

34. He who follows the rules given in books of hygiene will be free from diseases. If such rules are neglected. sickness will torment a man, The physician will administer medicine to the suffering man and remove his illness. He will cure ills even without medicine by an incantation or a mere touch.

So also, does Siva make them eat Karma and get freedom.

BOTH GOOD AND EVIL ARE THE BENEFIT OF MAN

மண்ணுளே சிலவி யாதி மருத்துவன் அருத்தி யோடும்
திண்ணமா யறுத்துக் கிறித் தீர்த்திடும் சிலநோ யெல்லாம்
கண்ணிய கட்டி பாலும் கலந்துடன் கொடுத்துத் திர்ப்பன்
அண்ணலும் இன்பத் துன்பம் அருத்தியே வினைஅ றுப்பன். ௩௫

35. Our earthly physicians cure certain ills by cutting and cauterising. Other ills are cured by feeding with milk and sugar. So also the Lord cures the ills of Karma by subjecting mankind to pain and pleasure.

No body can accuse the physician of partiality in causing pain to one and pleasure to another. The fact is, these acts are not for his own benefit, his patients possessing different maladies.

LIFE AFTFR DEATH

பூதனு சரீரம் போனால் புரியட்ட ரூபந் தானே
யாதனு சரீர மாகி இன்பத்துன் பங்க ளெல்லாம்
நாதனார் ஆணை உய்க்க நரகொடு சுவர்க்கம் துய்த்துத்
தீதிலா அணுவாய் யோனி சேர்ந்திடும் சீவ னெல்லாம். ௩௬

36. When the gross body dies, the soul retains its *Sukshma Sarira* of eight *Tatvas*, for enjoyment or suffering, in heaven or hell, under the divine decrees, and passes into the womb in the sukshma body before it comes out into the world.

The *Puri-ashtaka* is the Sukshma Sarira or body composed of the five subtle elements, *sabda, spars'a, rupa, rasa* and *gandha*, and *manas, butthi* and *ahankara*. In this subtle body, they undergo no new experiences, but live over the life they have livep in this world, in a more intensified form than on earth. If in this life their thoughts were good and pleasant, they feel thousand times more happy in the astral world, but if they led a vicious life, their bad thoughts haunt them ever, and their suffering is multiplied a thousand-fold. After the appointed time's over, they are again reborn to work out their further Karma.

THE BODY A SOUL TAKES DEPENDS ON THE KARMA TO BE EXPERINCED BY IT

உடல்விடா யோனி பற்றி உதிப்பினும் உதிக்கும் ஒன்றிற்
படர்வுறு துறும்பா வத்தாற் பாடாணம் போற்கி டந்து
கடனதாங் காலஞ் சென்றுற் கடுநர கதனில் வீழ்ந்தங்(கு)
இடருறும் உருவங்கன்மத் தளவினில் எடுக்கு மன்றே. ௩௭

37. When one gross body perishes, the soul may take on at once another gross body or it may be dorment like a stone for a time; and after the alloted time and after enjoying pains of Hell, it will take on another gross body.

AN ILLUSTRATION

பன்னகம் அண்ட சங்கள் பரகாயந் தன்னிற் பாய்வோர்
துன்னுதோல் முட்டை யாக்கை துறந்துசெல் வதுவே போல
உன்னிய வுயிர்கள் தூல வுடல்விட்டு வானி னூடும்
மன்னிடும் நனவு மாறிக் கனவினை மருவு மாபோல். ௩௮

38. The snake dropping its skin, the bird leaving its shell, and the yogi leaving his body and entering another, illustrate the parting of the soul fron his gross body after death and its entry into a different world of consciousness, with its consciousness changed as in the passing from a waking state into dream condition.

KARMA DEFINED

தன்மமோ டதன்ம மாகித் தானிரு பயனுந் தந்து
நன்மைதி மையினும் இன்பத் துன்பினும் நாடிக் காண
முன்னமே ஆன்மா வின்தன் மும்மலத் தொன்ற தாகிக்
கன்மமும் மூலங் காட்டிக் காமிய மலமாய் நிற்கும். ௩௯

39. Karme comprises virtuous and vicious acts and their results, becoming the cause of loss and again, pleasure and pain. It is one of the three eternal *malas* covering the soul and from its appearing in the form of acts of mind, body and speech is named *kamya*.

THE THEORY OF BIRTH

இருவினை அநாதி யாதி இயற்றலால் நுகர்வால் அந்தம்
வருமலஞ் சார்ந்து மாயா உருவுகள் மருவி யார்த்துத்
தருசெயல் முறைமை யாலே தான்பல பேதங் காட்டி
அருவதாய் நின்ற ரன்தன் ஆணையின் அமர்ந்து செல்லும். ௪0

40. The karma of good and evil is eternal. Yet it has a beginning as it starts with the acts performed by men in time. It has an end after it is worked out by man fully. It becomes attached to maya-mala at the great dissolution of the universe, and is reborn with the subtle body of each soul and is continuous (like a flood) in each successiue rebirths and deaths, and is of different forms (as *Sthula, Sukshma* and *Atisukshma*) and is yet formless and acts under the law of Supreme Hara.

BHATTACHARYA'S STATEMENT

சங்கமம் தாப ரங்கள் தத்தம்கன் மத்துக் கீடா
அங்குரு யோனி மாறும் அச்சுமா றுதிங் கென்னின்
இங்குமா னுடர் இயற்றும் புண்ணியத் தின்ப ஈட்டம்
அங்குவான் சுரர்க ளாயோ நரர்களாய் அருந்து வாரோ. ௪௧

41. You say that of living, beings both moveable, and immoveable, each of them will only change its body at its rebirth, according to its respective karma, but not its form. But answer me first, whether when human beings enter Svarga and partake of the bliss therein, whether they do so there as human beings or as celestials.

The Bhattacharya's theory is that grass, herb or bird or animal or man will be reborn as grass, herb, etc., respectively and not one into another. According to *Madhavacharya* (Dvaita School) when mortals reach the Highest Heaven, they enjoy there as man or beast or bird according to its original form on earth.

நரர்களாய்த் துய்ப்ப ரென்னின் நரர்பதி சுரரு லோகம்
சுரர்களாய்த் துய்ப்ப ரென்னிற் சொன்னஅச் சழியு மாகும்
சுரர்களாய்ப் பலன்கள் துய்த்துத் தாமிங்குத் தோன்றும் போது
நரர்களாய்ப் பிறப்பர் ஞாலத் தமரராய் நண்ணி டாரே. ௪௨

42. If they enjoy in heaven as mere human beings, then this heaven ceases to be such. If as celestials they enjoy, your theory that they do not change their forms falls to the ground. After enjoying as celestials, when they are reborn on earth, they will be only reborn as human, beings and not as celestials.

SOME ILLUSTRATIONS

வண்டுக ளாகி மாறும் மயிர்க்குட்டி மற்றோர் செந்துப்
பண்டைய உருவந் தானே வேட்டுவ னாய்ப்பி றக்கும்
கண்டுகொள் யோனி யெல்லாம் கன்மத்தால் மாறுமென்றே
கொண்டன சமய மெல்லாம் இச்சொல்நீ கொண்ட தெங்கே. சங

43. Some worms become beetles and some worms become wasps. Similarly beings change their forms according to their Karma. Most of the schools are agreed on this point, and why should you alone have doubts about it.

THE SAME

அகலியை கல்ல தானாள் அரிபல பிறவி யானான்
பகலவன் குலத்திற் றோன்றிப் பாரெலாம் முழுதும் ஆண்டு
நிகரிலா அரச னாகும் சிலந்திநீ டுலகம் போற்றச்
சகமதில் எலிதான் அன்றோ மாவலி ஆய்த்துத் தானே. சச

44. The accounts of Agalya becoming a stone, of Maha Vishnu incarnating in several forms, of a spider being born in the Solar Race of far famed kings, and a rat having become Mahabali, also demonstrate our point.

A FURTHER OBJECTION ANSWERED

செப்பினாய் மாற வேறு சிலர்விதி யாலே கன்மால்
வைப்புறும் யோனி எல்லாம் மாறிவந் திடாவிங் கென்னின்
எப்படி யானுன் செய்திக் கிறைகரி யாவ னென்றே
முற்பட மொழிந்தேன் எல்லாம் முதல்வன்தன் விதியே யாகும். சரு

45. You say that these instances only show that these change of forms were due to certain other causes and not to the effect of karma. But I have already

stated that the Lord is the Witness of all kinds of karma. As it is, everything follows only the Divine Will.

KARMA INERT UNLESS ENERGISED BY GOD

அவ்வவ யோனி தோறும் அவ்வவ உலகந் தோறும்
செவ்விதின் அறிந்து கன்மம் சேர்ந்திடா, சீவன் சேரா
இவ்வகை தம்மிற் சேர்வும் இறைசெய லானுற் செய்த
எவ்வுரு வுந்தன் கன்மால் மாற்றுவன் இறைவன் தானே. ௪௫

46. Karma cannot of itself discover the particular body or the particular world and attach itself to Jiva, and the Jiva itself is eqnally incapable of choosing the particular body. The union of the soul to the body must therefore be brought about by God's sakti and God thus, gives each a suitable body, according to his karma.

GROSS BODY IS DERIVED FROM THE SUBTLE ; NECESSITY OF A CREATOR

மாறியிவ் வுருவ மெல்லாம் வருவதெங் கேனின் றென்னில்
கூறிய சூக்கு மத்தாம் உருவெனிற் குறியொன் றென்னின்
வேறொரு குறியாம் ஆரம் வீரசங் கிலியு மாகும்
தேறுநீ ஒருவ னால்இச் செயலெலாம் சிவனா லாகும். ௪௬

47. If you ask whence these different bodies are derived, they are derived from the subtle body. If you ask how different bodies could be produced by one subtle body we answer that - though gold is one, different kinds of ornaments like chains etc., are made therefrom by a capable goldsmith so all these different bodies are formed by Siva.

The question has often puzzled people whether the higher forms of animals, and man can revert in a next birth to still lower and different forms. Bnt the difficulty will vanish when as herein pointed out that the different kinds of gross bodies possessing form are all derived from the more subtle and formless matter. From this formless subtle matter, it will be as easy to form one body as onother, the two chief powers bringing about this form being the Supreme Power of God and the lesser power of the Karma of each individual. But we seem to feel doubt as

to how the man's superior intelligence can vanish into the brute's intelligence. The intelligence does not suffer in any way but is simply covered over or hidden by the particular body for the time being, just letting in a little light or more, and just aa we cage a wild animal, so that the brutal instincts of the man may not run riot and cause more damage to himself and others. And the difficulty of most people will vanish also when this fundamental tenet of Hinduism is grasped, namely, that the soul of màn is in itself perfect but is eternally covered over by Anava or Avidya and is further covered over by maya mala or matter, and the effect of the last covering is just to give as much opening as is necessary for lętting in the light of God, to shine on the individual soul and to make itself shine. The higher and the higher the body, the greater and greater will be intelligence displayed. But as often happens, man misuses his intelligence and powers; these have to be curbed and limited again for a time, and so a less developed body is given, where he cannot be able to use all such superior powers he possessed for mischief. When these powers have been thoroughly subjugated, modulated in perfect harmony, the individual gains back a better body for his further cleansing.

HOW THE GROSS BODY IS CAUSED

சூக்குமங் கெட்டுத் தூலந் தோன்றிடா, சூக்கு மத்தின்
ஆக்கியோ ருடல்கி டப்ப தின்றுட லாக்குந் தன்மைக்(கு)
ஒக்கிய சத்தி யுண்டாய் உடல்தருங் காலம் உற்று
நீக்கிட மரம்பின் வேரோர் நீள்மரம் நிகழ்த்து மாபோல். ௪௮

48. The gross body is not formed by the change and desruction of the subtle body; nor the body formed separately in the subtle body itself. The subtle body itself possesses the power of creating the gross body, as a tree when cut down to the root is again produced from the root.

Various theories of formation of the gross from the subtle body are considered here, and each school have a favourite simile. According to one school, the change of body is like one piece of gold ornament changing into another ornament. According to another (Buddhist) it is the seed giving rise to the tree. According to a third, it is like the child formed in the mother's womb.

A fourth theory is that it is derived as the rays of the moon one after another. The differences are very subtle, though each of the similes is useful in expressing a phase of the meaning. The author's own simile, a rare, one is the root and the tree, inasmuch as even in our present gross body, the subtle body is present and is not destroyed; aed the Sukshma body remains, even though the gross body may be out off.

A FURTHER EXPLANATION

விதிப்படி சூக்கு மத்தே உருவரும் வினையா லிங்கே
உதித்திடா உருவ மாக உருவரு மரங்கள் வித்தில்
கதித்தெழு மரமும் வித்தும் கழியும்பின் அழியுஞ் சூக்க
மதிக்கெழு கலைகள் போல வருவது போவ தாமே. ௪௯

49. Under the Divine law, the gross body arises from the subtle body. Without such divine power, it cannot arise of itself, and from the power of Karma alone. The gross body can arise from its material cause as a tree from a seed. The tree and seeds may be destroyed together, and so the subtle body can also be destroyed? No. These bodies arise and perish and arise again, as the moon and its *Kala* waxes and wanes and waxes again.

THE ULTIMATE CAUSES OE THE BODY

தூலமாம் உருவி னுக்குச் சூக்குமம் முதல தற்கு
மூலமான் அதற்கு மூலம் மோகினி அதன்மு தற்றான்
மேலதாம் விந்து சத்தி சிவமிவை மிசையாம் எல்லாம்
சாலஇன் றாகும் ஆன்மாச் சிவத்தினை சார்ந்த போது. ௫௰

50. The cause of the gross body is the Puri-ashtaka or subtle body. The cause of the latter is Mulaprakriti. Its cause is Asuddha Maya or Mohini. Its superior causes is Vindhu or Kundali. Above it, and energising them all is the power of the Lord (Sakti) and the Lord Himself (Sivam). When the soul reaches the Supreme God, all these distinctive body cease, as also the soul's bondage.

மூன்றாமதிகரணம்

Adhikaranam III.

GOD'S WAYS

அரன்விதி அருளா தென்றே அறைந்தனம் அதுவு முன்னே
தரைநர கருந்து றக்கம் தனுகர ணாதி யெல்லாம்
வருவதுஞ் செய்த ணாதி மலங்களிம் மருந்தால் தீர்த்துப்
பரகதி யதுவுந் தந்து பாதபங் கயமுஞ் சூட்டும். ரூக

51. God's acts are determined by love, we stated before. Making them eat the fruits of their karma in the different worlds, and giving each, suitable bodies, God removes the mala by the means of these medicines, and gives the souls the highest bliss and crowns them with His own Lotus-Feet.

MAYA A PURIFICATORY MEANS

எழுமுடல் கரண மாதி இவைமலம் மலம லத்தாற்
கழுவுவ னென்று சொன்ன காரண மென்னை என்னில்
செழுநவ அறுவை சாணி உவர்செறி வித்(து) அழுக்கை
முழுவதுங் கழிப்பன் மாயை கொடுமலம் ஒழிப்பன் முன்னோன். ரூஉ

52. The body and senses are formed out of (Maya) mala, dirt. Why do you say that this dirt will remove another dirt (Anava) Mala, you ask. Yes. Just as the washerman washes all clothes clean by mixing with them cow-dung, fuller's earth, etc., so Shiva removes our Anava with Maya Mala.

DEFINITION OF MAYA

நித்தமாய் அருவாய் ஏக நிலையதாய் அகிலத் துக்கோர்
வித்துமாய் அசித்தாய் எங்கும் வியாபியாய் விமல னுக்கோர்
சத்தியாய்ப் புவன போகந் தனுகர ணமுமுஉ யிர்க்காய்
வைத்ததோர் மலமாய் மாயை மயக்கமுஞ் செய்யு மன்றே. ரூங

53. Indestructible, Formless, one, seed of all the worlds, non-intelligent, all pervasive, a sakti of the Perfect

One, cause of the soul's body, senses and worlds, one of the three malas, cause also of delusion, is Maya.

The definition has to be carefully noted. Each word in it is in answer to a particular school of philosophy. Maya here means Asuddha Maya. It is called Nitya, as against Kshanika Vadis; formless against Lokayatas; one, as against Sankhyas; seed, as against Sunya Vadis; achit, as against Sivasama Vadis, who identify it with Chit-sakti; Vibhu, as against the atomic theory (Vaiseshikas); Sakti, as against the Bhaskara's theory that it is the Parinama of God; Mala, as against the *anirvachaniya* doctrine; and cause of delusion also, as against a school of Saivas who assert its sole function to be causing delusion. Sakti here is not the *Abhin, a chiti* but the *Bhinna Parigraha-sakti.*

ITS PRODUCTS; TIME ETC.

மாயையிற் கால மோடு நியதிபின் கலாதி தோன்றும்
ஆயஅக் கால மூன்றாய் ஆக்கியும் அளித்தும் போக்கிக்
காயமோ டுலகுக் கெல்லாம் காலசங் கையினைப் பண்ணி
நாயக னாணை யாலே நடத்திடுஞ் சகத்தை யெல்லாம். ௫௪

54. From Maya arise Time and order (Niyati), and then Kala. Of this, Time acting under the Lord's will rules all the worlds in its three forms of past, present and future, by creating, developing and destroying everything and giving rise to divisions of time,

NIYATI, KALA AND VIDYA

நியதிபின் தோன்றிக் கன்ம நிச்சயம் பண்ணி நிற்கும்
அயர்விலாக் கலைபின் தோன்றி ஆணவம் ஒதுக்கிச் சித்தின்
செயல்புரி கிரியா சத்தி தெரிவிக்குஞ் சிறிதே வித்தை
உயர்கலை யதனில் தோன்றி அறிவினை உதிக்கப் பண்ணும். ௫௫

55. Niyati brings about order in the working of Karma; the energetic Kala arises next and lifting Anava a little, brings into play the soul's active powers; the Vidya tatva arises out of Kala and brings out the soul's intellectual powers.

RAGAM AND PURUSHA

விச்சையின் அராகந் தோன்றி வினைவழி போகத் தின்கண்
இச்சையைப் பண்ணி நிற்கும் தொழிலறி விச்சை மூன்றும்
வைச்சபோ திச்சா ஞானக் கிரியைமுன் மருவி ஆன்மா
நிச்சயம் புருட னாகிப் பொதுமையின் நிற்பன் அன்றே. ௫௬

56 From Vidya tatva arises Ragam which according to each one's Karma induces Desire for Bhoga or sensory enjoyments. When the soul in thus clothed in these organs of actions, intellection and volition, this combined tripartite body is called the Purusha tatva.

This body is also to be five-fold including Time and Niyati, and hence is called Pancha Kanchuka.

This Purusha Tatva is not a separate Tatva, but it is what constitutes the karmic ego or individuality of the soul which thinks that it is that which acts, desires, and thinks and thus performs Karma becomes clothed with ignorance and desire etc,,enjoys and suffers, and requires merit and demerit; and becomes attached to the soul like a shadow and is reborn from birth to birth, and is altogether annihilated at the time of final Moksha (Nirvana). It is this Purusha Tatva which Buddhists recognize and not the real soul; and according to them ourselves, this undergoes extinction Still, as the soul is associated with this Purusha Tatva (அதுவதுவாதல்), it is certainly the soul that enjoys, and the Purusha Tatva will become dead and inert, the moment the soul turns away from it and towards God.

MULAPRAKRITI; ITS PRODUCTS

வருங்குண வடிவாய் மூலப் பிரகிருதி கலையில் தோன்றித்
தருங்குண மூன்றாய் ஒன்றில் தான்மூன்றாய் மும்மூன் றாகும்
இருங்குண ரூப மாகி இயைந்திடும் எங்கும் ஆன்மாப்
பெருங்குண வடிவாய்ப் போக சாதனம் பெத்த மாமே. ௫௭

57. From Kala rises Prakriti in Avyakta form. This gives rise to the three Guna; each of the Guna is of three kinds and these Guna pervade everything. And the soul becoming conpletely of the form of these Guna becomes bound for purposes of enjoyment.

The three Gunas are Satva, Rajas and Tamas. When combining, with each other, and one of the qualities alone predominate, they form into groups of Satva, Satva Rajas, and Satva-Tamas, Rajas, Rajas-Satva, and Rajas-Tamas etc.

CHITTAM AND BUDDHI

சித்தமாம் அவ்வி யத்தம் சிந்தனை யதுவுஞ் செய்யுந்
புத்திஅவ் வியத்தில் தோன்றிப் புண்ணிய பாவஞ் சார்ந்து
வத்துநிச் சயமும் பண்ணி வருஞ்சுக துக்க மோகப்
பித்தினின் மயங்கி ஞானக் கிரியையும் பேணி நிற்கும். ௫௮

58. From the Avyakta, *Chittam* arises, and thinks out everything. From the same, arises Buddhi, and becoming attached to *Dharma* and *Adharma* judges things, becomes clouded by Moha, pain and pleasure, forms the object of the soul's Gnana and Kriya.

If every body is not influenced by his individual good and bad Karma, and his own apprehensions of pleasure or profit or loss, then his judgment would be clear and his action true.

The several influences that act on one's Buddhi are the three Guna, good and bad Karma, pain and pleasure, fear and Moha.

AHANKARA

ஆங்காரம் புத்தி யின்கண் உதித்தகந் தைக்கு வித்தாய்
ஈங்கார்தான் என்னோ டொப்பார் என்றுயான் என்ன தென்றே
நீங்காதே நிற்குந் தானும் மூன்றதாய் நிகழு மென்பர்
பாங்கார்பூ தாதி வைகா ரிகம்தைச தம்தா னென்றே. ௫௯

59. Buddhi gives rise to Ahankara which is the Seed of 'I' ness in man, and which says, 'who is there to compare with me, and which says 'I' and 'Mine', and identifies itself with the soul. This Ahankara is of three kinds, according to each of the three Guna, Satva, etc., namely Taijasa, Vaikari and Bhuta.

MANAS; GNANENDRIYA AND KARMENDRIYA

மனமது தைச தத்தின் வந்தொரு பொருளை முந்தி
நினைவதுஞ் செய்தங் கைய நிலைமையின் நிற்கும் ஆங்கே
இனமலி சோத்தி ராதி கன்மஇந் திரிய மெல்லாம்
புனம்உரை செய்த வைகா ரிகம்தரு ம்என்பர் முன்னோர். ௬௦

60. From *Taijasa* arises *Manas*. It considers objects but is unable to be certian of them. From *Taijasa* also arise the *Gnanendriyas*. From *Vaikari*, arise the *Karmendriyas*.

GNANENDRIYAS AND THEIR OBJECTS

நற்செவி துவக்குக் கண்ணா நாசிஐந் திணையும் நல்லோர்
புத்திஇந் திரிய மென்று புகன்றனர் இவைத மக்குச்
சத்தநற் பரிச ரூப இரதகந் தங்கள் ஐந்தும்
வைத்தனர் விடய மாக அடைவினின் மருவும் என்றே. ௬௧

61. The Gnanendriyas are ear, eye, nose, tongue and body. Their objects of sensation are respectively sound, form, smell, taste and touch.

KARMENDRIYAS AND THEIR ACTIONS

வாக்கொடு பாதம் பாணி பாயுவோ டுபத்தம் ஐந்தும்
நீக்கினர் முன்னே கன்மேந் திரியங்கள் எனநி னைந்தே
ஆக்கிய வசன கமன தானமும் விசர்க்கா னந்தம்
ஊக்கமார் ஐந்தும் ஐந்தின் தொழிலென ஓதி னாரே. ௬௨

62. The wise declare the Karmendriyas to be mouth, feet, hands, alimentary canal, and organs of generation. Their actions are respectively speech, motion, manipulation alimentation and excretion and pleasure.

A CLASSIFICATION OF ALL THE ABOVE

வாயாதி சோத்தி ராதி புறத்துவாழ் கருவி யாகும்
ஓயாத மனாதி காயத் துணரும்உட் கருவி யாகும்
ஆய்வார்கட்(கு) அகராக மாதி அவற்றினுட் கருவி யென்பர்
மாயாள்தன் வயிற்றி வற்றால் தொடக்குண்டு வாழும் ஆன்மா. ௬௩

63. The Karmendriya and Gnanendriya form external organs. Manas and other tatvas form the internal organs

(Antahkarana). Those who enquire further will find the Ragam and other tatvas are even internal to these four And the soul lives controlled by these forces generated by Maya.

BHUTATI TANMATRAS. PURIASHTAKA

ஓசைநற் பரிச ரூப இரதகந் தங்க ளென்று
பேசுமாத் திரைகள் ஐந்தும் பிறக்கும்பூ தாதி கத்தின்
நேசஇந் திரியங் கட்கு நிகழ்அறி விதனுற் காண்டும்
ஆசைசேர் மனுதி தன்மாத் திரைபுரி யட்ட கந்தான். கூச

64. From *Bhutadi* are generated the five *Tanmatras, Sabda, Sparsa, Rupa, Rasa,* and *Gandha.* They help the Gnanendriyas to sense. The Tanmatras and Manas, Buddhi and Ahankara form the Puriashtaka.

The former class of Tanmatras are the objective and the latter subjective, and should not be confounded with each other. It is a ditsinction of very great psychological importance.

THE FIVE GROSS ELEMENTS AND THEIR RELATIONS TO THE ABOVE

சாற்றிய பஞ்ச தன்மாத் திரைகளிற் சத்த முன்னுத்
தோற்றும்வான் வளிதீ நீர்மண் தொடக்கியே ஒன்றுக் கொன்றங்(கு)
ஏற்றமாம் ஓசை யாதி இருங்குணம் இயைந்து நிற்கும்
ஆற்றவே விடய பூதம் அங்காங்கி பாவத் தாமே. கூரு

65. From the five *Tanmatras* arise respectively akas, air, fire, water, and earth. These have qualities one more than the other. The relation of the Tanmatras to its products is that of the embodied to the body.

Bhutadi the product of Ahankara, is the visible element out of which the gross material elements earth, etc, are finally evolved, This original Bhuta is mental and is subjective. The gross element are objective, though all these are products of Maya.

Akas possesses only one quality sound, which is its special one.
Vayu possesses sound, and its own peculiar quality *Sparsa.*
Agni possesses sound and touch and its peculiar quality *Rupa.*

Water possesses sound, touch, form, and in addition *Rasa* or taste, *Earth* possesses all the above four and its own peculiar quality, *Gandha* or smell.

THE QUALITIES OF THE GROSS ELEMENTS

இரந்தர மாகி வான்றான் இடங்கொடுத் திடும்ச லித்துப்
பரந்தவை திரட்டும் கால்தீச் சுட்டொன்று வித்தல் பண்ணும்
நிரந்தரங் குளிர்ந்து நின்று பதஞ்செயும் நீர்மண் தானும்
உரந்தருங் கடின மாகித் தரித்திடும் உணர்ந்து கொள்ளே. சுசு

66. Akas is space giving room to all other elements. Air moves everywhere and brings together everything. Fire burns and unites thing. Water is cool, and it softens things. Earth is hard and it bears all things.

THEIR FORM, COLOUR AND SYMBOLS

மண்புனல் அனல்கால் வான்பால் வடிவுநாற் கோண மாகும்
தண்பிறை மூன்று கோணம் தரும்அறு கோணம் வட்டம்
வண்பொன்மை வெண்மை செம்மை கறுப்பொடு தூம வன்னம்
எண்தரும் எழுத்துத் தானும் லவரய அவ்வு மாமே. சுஎ

67. The earth, water, fire, air, and akas are respectively of the form of a square, crescent, triangle, hexagon, and circle. They are respectively of the colours gold, white, red, black, and blue. Their letters respectively are ல, வ, ர, ய, அ.

THEIR SYMBOLS AND DEITIES

குறிகள்வச் சிரத்தி னோடு கோகன தஞ்சு வத்தி
அறுபுள்ளி அமுத் விந்து அதிதெய்வம் அயன்மா லாதி
செறிபுகழ் ஈச னோடு சதாசிவம் பூத தெய்வம்
நெறிதரு கலைஐந் திற்கும் நிகழ்த்துவர் இந்த நீர்மை. சுஅ

68. Their symbols respectively are; Vajram, lotus. Svastika, the six points, and Amrita Vindhu. Their deities are Brahma, Vishnu, Rudra, Mahesvara, and Sadasiva. The deities of the five *Kalas* are also the same.

A SUMMING UP AND CLASSIFICATION OF THE TATVAS

சுத்ததத் துவங்க ளென்று முன்னமே சொன்ன ஐந்தும்
இத்தகை மையின்இ யம்பும் இவைமுப்பத் தொன்று மாகத்
தத்துவம் முப்பத் தாறும் சைதன்னி யங்கள் ஐந்து
சித்தசித் தான்மா ஒன்று முப்பதும் அசித்தே செப்பில். ௬௯

69. The first five, named above as Suddha Tatvas, and the next mentioned thirty-one tatvas make up a total of thirty-six. Of these, the first are classed as Chit. Purusha is chitachit and the remaining thirty are Achit.

The commentators add that the first five only are called Chit, as they reflect the True Chit, Light of Truth, perfectly. Atma or Purusha tatva is called *Chitachit* because it becomes light in light and dark in darkness.

ANOTHER CLASSIFICATION

ஐந்துசுத் தத்தின் கீழேழ் சுத்தாசுத் தம்அ சுத்தம்
தந்திடும் புமான்கீ ழெண்மூன் றுயதத் துவம்சீ வர்க்கு
வந்திடும் பிரேர காண்டம் மருவுபோக சயித்திர ரத்தோ(டு)
அந்தமில் அணுக்க ளுக்குப் போக்கிய காண்ட மாமே. ௭௦

70. The first five are classed *Suddha*. The next seven are classed *Suddhasuddha*. The next twenty-four below Purusha, are classed as *Asuddha*. They respectively form for the Jiva, the regions of *Preraka* (direction), *Bhoga* (enjoyment), and *Bhogya* (things enjoyed).

ALL ARE TATVAS

தத்துவ ரூப மாகும் தரும்அரு வுருவம் எல்லாம்
தத்துவம் தூல சூக்க பரங்களும் ஆகி நிற்கும்
தத்துவம் தன்னிற் சாரும் அணுக்கள்சா தாக்கி யத்தில்
தத்துவ சத்தம் சாரும் சகலமும் தத்து வங்காண். ௭௧

71. The whole Universe, constituting all that has form, the formless, and those that have form and no form, is the manifestation of the Tatvas. These Tatvas manifest themselves, each in three ways, Sthula, Sukshma and Para. The

Jivas that always stand connected with the Tatvas which are under the impelling influence of the Sadakyas, also bear their names. Thus all things are, in fact, Tatvas only.

'எல்லாம்' in the original gives us 'those that have form and no form,' Para—Atisukshma. Jivas here stand for the three kinds of Jivas, Vignanakalar, Pralayakalar, and Sakalar.

INVOLUTION AND EVOLUTION OF THE TATVAS

தத்துவம் எண்மூன் றும்சென்(று) ஆன்மதத் துவத்தோ டுங்கும்
வித்தையி னொடுங்கும் ஆறும் சிவத்திலின் ஒடுங்கும் மூன்றும்
நித்தநத் துவம்இம் மூன்றும் என்பர்கள் இரண்டும் நின்ற
சுத்தமாம் சிவத்தோ டுங்கும்; தோற்றமும் இதுபோ லாகும். எஉ

72. The twenty four Tatvas complete their involution in Srikanta Rudra, and the next six Tatvas in Ananta Deva the three, Suddha Vidya upwards, in Laya Shiva. These three are eternal, say they. The other two Vindu and nada involute in Suddha Siva. The evolution of the Tatvas also takes place in the same way.

Siva is eternal. The other three Tatvas are so, only in name. As the Tatvas involute in and evolve from Suddha Siva, it follows that He is *the* cause of involution and evolution.

நான்காமதிகரணம்

Adhikaranam IV.

PLACE OF RELIGIONS IN ORDER OF TATVAS

மொய்தரு பூதம் ஆதி மோகினி அந்த மாகப்
பொய்தரு சமய மெல்லாம் புக்குநின் றிடும்பு கன்று
மெய்தரு சைவம் ஆதி இருமூன்றும் வித்தை யாதி
எய்துதத் துவங்க ளேயும் ஒன்றுமின்(று) எம்மி றைக்கே. எங

73. All false creeds take their stand severally in the Tatvas from Bhutas (elements) to Mohini (Asuddha Maya). The six true creeds beginning from Saiva have their respective places in the Tatvas from Vidya upwards. Our Lord is beyond the Tatvas.

False creeds are eighteen in number, of which six are external. six externo-internal and the remaining six are externo-external. The names of these creeds and their explanation can be gleaned from commentaries. Creeds, here stand for the deities worshipped by the people, who profess them. The Tatvas, which form the seats of the deities, also form the Mukti Sthana of the creeds. 'Our Lord' Suddha Siva is the Deity of the Siddhanta Saiva Religion.

NAVA BHEDA AND THE LORD

சிவஞ்சத்தி நாதம் விந்து சதாசிவன் இகழும் ஈசன்
உவந்தருள் உருத்தி ரன்தான் மால்அயன் ஒன்றி னொன்றாய்ப்
பவந்தரும் அருவ நாலிங் குருவநா லுபய மொன்றாய்
நவந்தரு பேதம் ஏக நாதனே நடிப்பன் என்பர். ௭௪

74. The one Lord alone acts, pervading through the nine vargas: Siva, Sakti, Nada, and Bindu, 'the formless four; Sadasiva, of form and without form; Mahesvara, Rudra, Vishnu and Brahma, the four of form—who appear one from the other and performs their several functions.

Sakti and Vindu are included as they are in the line of evolution in spite of their female character, because, unlike Manonmani and other Saktis, they partake of the characteristics of both male and the female energies in causing the manifestations.

SAKTI BHEDA

சத்தியாய் விந்து சத்தி யாய்மனோன் மணிதா னாகி
ஒத்துறு மகேசை யாகி உமைதிரு வாணி யாகி
வைத்துறும் சிவாதிக் கிங்ஙன் வருஞ்சத்தி ஒருத்தி யாகும்
எத்திறம் நின்றான் ஈசன் அத்திறம் அவளும் நிற்பள். ௭௫

75. The Sakti kinds appertaining to the manifestations of Siva are seven in number—Sakti, Vindu Sakti, Manonmani, Mahesa, Uma, Lakshmi and Sarasvati. Yet they are all one, Parasakti. Whatever aspect Her Lord manifests Himself in, in that She manifests Herself also.

The manifestations of Siva reckoned here are only seven; for, Sakti and Vindu have been left out, as they stand midway between the male and the female energies.

SAKTI AND SIVA.

சத்திதான் நாத மாதி தானாகுஞ் சிவமும் அந்தச்
சத்திதான் ஆதி யாகும் தரும்வடி வான வெல்லாம்
சத்தியும் சிவமும் ஆகும் சத்திதான் சத்த னுக்கோர்
சத்தியாம் சத்தன் வேண்டிற் றெல்லாமாஞ் சத்தி தானே. ௭௬

76. It is Sakti who manifests Herself as Nada and the six following vargas. It is Siva who forms all vargas from Sakti upwards. Whatever of shape there is, that proceeds from Sakti, is Sakti and Siva combined. The Sakti who manifests Herself in whatever forms the Sakta wills is His matchless Consort.

சிவம்சத்தி தன்னை ஈன்றும் சத்திதான் சிவத்தை ஈன்றும்
உவந்திரு வரும்பு ணர்ந்திங் குலகுயி ரெல்லாம் ஈன்றும்
பவன்பிரம சாரி யாகும் பால்மொழி கன்னி யாகும்
தவந்தரு ஞானத் தோர்க்கித் தன்மைதான் தெரியுமன்றே. ௭௭

77. Siva begets Sakti and Sakti begets Sadasiva. Both in their happy union produce the worlds and the Jivas. Still Bhava (Siva) is changeless and the sweet-speeched Sakti is free from likes and dislikes. Sages only comprehend this secret.

THE BONDAGE AND RELEASE OF THE SOUL

தனுகரண புவன போகம் தற்பரம் பந்தம் வீடென்(று)
அணுவினோ டெல்லா மாகி அடைந்திடுந் தத்து வங்கள்
இனிதறிந் திவைநி வர்த்தி முதல்கலை யிடத்தே நீக்கி
நனிபரம் உணர்ந்தோன் அந்தத் தத்துவ ஞானி யாவன். ௭௮

78. The Tatvas manifesting themselves as the body senses; worlds and enjoyments, coming from asuddha maya and forming bandha and those coming from suddha maya leading to freedom, affect the Jivas. He who thus understands the nature of the Tatvas and eliminates them one by one through Nivritti and other Kalas, realises the Supreme beyond. Such is the true sage just described.

THE USE OF THE TATVAS

எல்லாமாய்த் தத்துவங்கள் இயைந்த தென் அணுவுக் கென்னில்
தொல்லாய கன்ம மெல்லாம் துய்ப்பித்துத் துடைத்தற் கும்பின்
இல்லாமை முற்று வித்து நீக்கவும் கூடி நின்ற
பொல்லாத ஆணவத்தைப் போக்கவும் புகுந்த தன்றே. எசு

79. Why do all these Tatvas together affect the Jivas? It is for reaping the fruits of past Karma completely, for rooting out the very seed of Karma so that it may not arise again, and getting rid of the evil Anava Mala.

Since it is jivas not Siva, that get rid of Mala and Karma by means of the Tatvas, it follows that the Tatvas do not affect Siva.

NATURE OF ANAVA MALA

ஒன்றதாய் அநேக சத்தி உடையதாய் உடனாய் ஆதி
அன்றதாய் ஆன்மா வின்தன் அறிவொடு தொழிலை ஆர்த்து
நின்றுபோத் திருத்து வத்தை நிகழ்த்திச்செம் பினிற்களிம் பேய்ந்(து)
என்றும்அஞ் ஞானங் காட்டும் ஆணவம் இயைந்து நின்றே. அ0

80. Anava Mala, with its many Saktis, is one., pervading through the numberless Jivas as the dirt in copper and having no beginning hides their Gnana and Kriya. It also affords them the capacity for experience, and is ever the source of ignorance.

The dirt that is inherent in copper can be removed once for all only by alchemical processes; and, when it is so removed, the copper remains no longer copper but is transformed into replendent gold. In like manner, the jiva that is affected by Mala can be freed from it only when Sivagnana is attained; and the jiva that is so freed from Mala remains no longer a Jiva but attains Patitva merging into Siva. The illustration of dirt and copper is favourite with the Siddhanta, and should, therefore, be carefully noted.

ANAVA AND MAYA DIFFERENTIATED

மணமென வேறொன் றில்லை மாயாகா ரியம தென்னின்
இலகுயிர்க் கிச்சா ஞானக் கிரியைகள் எழுப்பும் மாயை
விலகிடும் மலம் இவற்றை வேறுமன் றதுவே ருகி
உலகுடல் கரண மாகி உதித்திடும் உணர்ந்து கொள்ளே. அக

81. Do you say, 'There is no other entity as Mala (Anava): it is only the effect of Maya.' Understand well that Maya causes Ichcha, Gnana and Kriya to arise in the jivas but Anava causes the same to disappear; that Anava is inherent in the jivas; but Maya is separate from them, and, besides, manifesting itself as the universe, forms the body, senses, worlds and enjoyments.

This forms an answer to the false creeds that indentify Maya with Anava Mala.

PURVAPAKKA VADA

மாயையே ஆன்ம ஞானக் கிரியையை மறைத்து நிற்கும்
தூயவெம் பரிதி தன்னைத் தொடர்முகில் மறைத்தாற் போலப்
போய்முகில் அகலச் சோதி புரிந்திடும் அதுவே போலக்
காயமும் அகல ஞானத் தொழில்பிர காசம் ஆமே.

82. As a black cloud hides from view the brilliant sun, so Maya veils Gnana and Kriya of the jivas. The sun begins to shine in his full glory when the cloud vanishes. So, Gnana and Kriya begin to shine in the jivas with the dissolution of the body.

This is called the Avarana Sakti of Maya. Its power to enlighten the soul is called Vikshepa Sakti.

PURVAPAKKA VADA (CONTINUED) AND SIDDHANTA

பரிதியை முகில் மறைப்பப் பாயொளி பதுங்கி னாற்போல்
உருவுயிர் மறைக்கின் ஞானக் கிரியைகள் ஒளிக்கு மாகும்
கருதிடும் இச்சா ஞானக் காரியம் காயம் பெற்றால்
மருவிடும் உயிர்க்குக் காயம் வந்திடா விடின்ம றைப்பே. அக

83. As the expansive light disappears when the cloud veils the sun, so Gnana and Kriya disappear when the body screens the jivas.

Siddhanta. Ichcha, Gnana and Kriya are manifest in the jivas when they are embodied. When they are not, nothing but darkness prevails.

'Embodied' includes both the gross and subtle bodies.

SIDDHANTA (CONTINUED)

போதகா ரியம்ம றைத்து நின்றது புகல்ம லங்காண்
ஓதலாம் குணமு மாக உயிரினுள் விரவ லாலே
காதலால் அவித்தை சிந்தத் தருங்கலை யாதி மாயை
ஆதலால் இரண்டுஞ் சோதி இருளென வேறும் அன்றே அச

84. What veils Gnana and Kriya of the jivas is the Anava (whose existence you ignored). Since it is inseparably associated with the jivas, it may even be regarded as one of their qualities. Maya graciously provides the jivas with the Tatvas from Kala downwards, so that they may shake off the shackles of ignorance. These two, therefore, are as opposed to each other as darkness and lamp-light.

By commingled, it is to be understood that Mala is separable from the Jivas, and by 'one of the qualities' that it is so very intimately connected with them. The word 'also' indicates that Anava is not a quality of the Jivas. Vide following stanza.

JIVA AND MALA DIFFERENTIATED

புருடன்தன் குணம் அவித்தை யெனில்சடம் புருட னுகும்
குருடன்தன் கண்ணின் குற்றம் கண்ணின்தன் குணமோ கூறாய்
மருள்தன்றன் குணம தாகி மலம்அசித் தாகி நிற்கும்
தெருள்தன்றன் குணம தாகிச் சித்தென நிற்கும் சீவன். அரு

85. Do you mean that ignorance (Avidya) is a quality of Purusha (Jiva)? Then, Purusha should be matter. Would you say that the defect in the eye of a blind man is a quality of the eye itself? Possessing ignorance as its attribute, Mala always remains matter, But Jiva is spirit (Chit) which has Gnana for its quality.

It is clearly shown by the illustration that Mala is a defect, not a quality of the Jivas.

The commentators point out that the nature of this Anava or Agnana is neither the opposite ot Gnana (Gnana Virodhi) nor Gnana abhava in its divisions of Pragabhava, Atyantabhava, nor Anyatagnana, and that it is Gnana tirobhava (i. e.,) concealing or veiling of Gnana. They also point out that this is neither *Agantuka*

a connection established at a particular time or Svabhavika an inherent connection, in which the Agnana can never disappear. These distinctions are of the highest importance and should be carefully noted as they affect one's view of nature and of man very materially.

The products of Anava are stated to be *Moham, Madam, Ragam, Vishadam, Tapam, Sosham,* and *Vichitriyam.*

HOW THE THREE MALAS ACT

மும்மலம் நெல்லி னுக்கு முளையொடு தவிடு மிப்போல்
மம்மர்செய் தணுவி னுண்மை வடிவினை மறைத்து நின்று
பொய்ம்மைசெய் போக பந்த போத்திருத் துவங்கள் பண்ணும்
இம்மலம் மூன்றி னோடும் இருமலம் இசைப்பன் இன்னும். அசு

86. The three Malas—Anava, Maya and Karma delusive in their character, veil the true nature of the jivas, and produce, in them, illusory enjoyments, bondage and capacity for experience as the sprout, bran and chaff in paddy. There are also two other Malas which we will point out presently.

Anava Mala, in conjunction with the efficient cause, provides the Jivas with the capacity for experience as the chaff is the efficient cause of sprouting. Maya, being the instrumental cause, makes, with its effects—bodies and senses, the bondage of the Jivas, as the bran favouring the growth co-exists with the other ingredients. Karma, being the material cause, affords enjoyments to the Jivas as the sprout becomes manifest by a power latent in it.

This follows Sivagnana yogi's explanation; other commentator's differ as to which is which. Sivagra yogi identifies bran with Anava and Maya with husk; and with this we are disposed to agree. Though both are coverings of the soul, the connection of Anava is much more immediate and the husk (Maya) is useful in removing the bran (Anava) in pounding (See verse 84 above.)

All the Three Malas cause Bhanda and cover the soul like the sprout, bran and husk. Karma is the material cause (Mutal karanam) causing immediately pleasures and pains, and called therefore cause of Bhoga,

Mayā is called cause of Bhanda and as instrumental cause (Tunai) causes body, senses, etc., making the soul enjoy pleasures and pains.

Anava is called cause of Bhoktritva and is the efficient cause (Nimitta) induces all these for its own removal finally.

Mayeya otherwise called also as Maha Maya is the combination of all the products of Asuddha Maya, from Kala etc., which becomes attached to each individnal soul. It is these Mala as attached to each man causes his *individuality* and which is born again and again, till they are utterly annihilated in Nirvana.

THE TWO OTHER MALAS

மாயையின் காரி யத்தை மாயேய மலம தென்றும்
ஏயும்மும் மலங்கள் தத்தந் தொழிலினை இயற்ற எவும்
தூயவன் தனதோர் சத்தி திரோதான கரிய தென்றும்
ஆய்வர்இம் மலங்கள் ஐந்தும் அணுக்களை அணைந்து நிற்கும். அஎ

87. One is Mayeya, which is the effect of Asuddha Maya and the other is Trodayi, a Sakti of the Pure that commands the three Malas to perform their respective functions. So the learned say. These five Malas stand adhering to the Jivas.

Tiroddana or *Tirobhava* literally means concealment and is accordingly translated in Tamil as மறைத்தல் or மறைப்பு. In I. 37, this is considered as a Sakti of the Supreme God, in effecting one of the Pancha Krityas, Tirobhavam. As the Pancha Krityas are ascribed to the five Murtis from Brahma, Vishnu, etc., the Lord of Tirobhava becomes Mahesvara. It has its place in the Panchakshara and its symbol '*Na*', (Vide Unmai Vilakkam, V. 41, 42 *Studies*). The rules for the contem-plation of the *five letters* are given in verses 74 and 79, *Sivaprakasam.* In the verse before us and in verse 20 *Sivaprakasam,* this Tirobhava Sakti which is really of the Lord is considered as a *Mala* or *Pasa* and the reason is given in verse 8, *Sivaprakasam.*

"பாகமாம் வகைநின்று திரோதாயி சத்தி
பண்ணுதலான் மலமெனவும் பகர்வர்அது பரிந்து
நாகமா நதிமதியம் பொதிச்சடையான் அடிகள்
நணுகும்வகை கருணைமிக நயக்குந் தானே."

"It brings about *Malaparipakam* and hence it is called a *Mala.* The same Sakti will act as the Grace which will make the soul reach the soul reach the Feet of the Lord whose braids are adorned with the serpent and Ganga and moon",

In v. 20, St Umapati Sivachariyar speaks of this as inducing *Mala-paripakam* This he describes more fully in his *Porripahrodai.*

"..............................-பல்லுயிர்க்கும்
இன்ன வகையால் இருவினைக்கண் நின்றருத்தி
முன்னைமுதல் என்ன முதலில்லோன் - நல்வினைக்கண்
எல்லா உலகும் எடுப்புண் டெடுப்புண்டு
செல்காலம் பின்னரகஞ் சேராமே - நல்லநெறி
எய்துவதோர் காலந்தன் அன்பரைக்கண் டின்புறுதல்
உய்யும் நெறிசிறிதே உண்டாகிப் - பையவே
மட்டாய் மலராய் வருநாளில் முன்னைநாள்
மொட்டாய் உருவாம் முறைபோலக் - கிட்டியதோர்
நல்ல பிறப்பிற் பிறப்பித்து நாடும்வினை
எல்லை யிரண்டும் இடையொப்பிற் - பல்பிறவி
அத்திமதி லன்றோ அளவென்று பார்த்திருந்து
சத்தி பதிக்குந் தரம்போற்றி."

"The ancient of ancients, with no one before him, thus makes the souls eats the fruit of both kinds of Karma, and on performing good Karma, He makes them enter the Punya lokas in succession without entering the hells, and when he thus nears the good path; He makes them both enjoy the company of true bhaktas and just as flower becomes a full blown flower from a small bud in good births, and when their Karma is balanced. He watches the proper time and gives His Grace to them. Praise be to Him."

In *Tirukkalirruppadiyr,* verse 4, it is said;

அகளமய மாய்நின்ற அம்பலத்தெங் கூத்தன்
சகளமயம் போல்உலகில் தங்கி—நிகளமாம்
ஆணவ மூல மலமகல ஆண்டனனன்காண்
மாணவக என்னுடனாய் வந்து.

"The Dancer in the *Ambalam,* the Nishkala, became immanent in the world even as Sakala, Oh my disciple and He even became one with me to rid me of my Anava Mala,"

In *Tirumantra*, this very same aspect is brought out under the heading of *Tirobhava*.

உள்ளத் தொருவனை உள்ளுறு சோதியை
உள்ளம்விட் டோரடி நீங்கா ஒருவனை
உள்ளமும் தானும் உடனே இருக்கினும்
உள்ளம் அவனை உருஅறி யாதே.

Him who dwells in souls, The Light that is within us
The one who is not separated even one foot from our heart
Him who dwells together with the souls
Him, the souls did not understand.

இன்பப் பிறவி படைத்த இறைவனும்
துன்பஞ்செய் பாசத் துயருள் அடைந்தனன்.

The Lord who is born as Bliss
Entered the sorrows of the evil Pasa,

Hence also He is called இருளில் இருள். (The darkness in darkness). In the verse before us, this Sakti is said to order the activities of other malas. From these we gather that the Lord's Power has to come into play in nature and in man and his sheaths of Pasa, and while in such close union, He *conceals* Himself from the souls, and the souls from Himself, and conceals their intelligence, besides. till they have eaten the fruits of Karma and attain to *Malaparipakam* and *Iruvinaiyoppu*; and thus becomes the saving Grace which finally unites the soul to His Feet.

RE-INCARNATION OF THE JIVAS

மலம்மாயை கன்மம் மாயே யம்திரோ தாயி மன்னிச்
சலமாரும் பிறப்பி றப்பில் தங்கிஇத் தரைகீழ் மேலும்
நிலையாத கொள்ளி வட்டங் கறங்கென நிமிடத் தின்கண்
அலமாரும் இறைவ னாணை யால்உயிர் நடக்கு மன்றே. அஅ

88. The soul, affected by the five Malas—Anava, Maya, Karma, Mayeya, and Trodayi-passes in a moment at the good Lord's, behest, through birth and death, the higher and the lower worlds, like the whirling fire brand and the whirl wind which cease not in their motion.

'At the good Lord's behest' shows the agent with whose grace the escape from the wheel of birth and death can be effected.

RARENESS OF THE HUMAN BIRTH

அண்டசம் சுவேதசங்கள் உற்பிச்சம் சராயு சத்தோ(டு)
எண்தரு நாலெண் பத்து நான்குநா றுயி ரத்தால்
உண்டுபல் யோனி யெல்லாம் ஒழித்துமா னுடத்து தித்தல்
கண்டிடில் கடலைக் கையால் நீந்தினன் காரி யங்காண். ௮௯

89. When we consider the case of a jiva which, after passing through the eighty four hundred thousand kinds of yonis (embryo), of four-fold nature as Andaja, Svetaja, Utbija and Sarayuja, becomes human born, we can but compare it with an individual who has with his own hands swum the white ocean.

RARENESS OF A HIGH CLASS HUMAN BIRTH

நரர்பயில் தேயந் தன்னில் நான்மறை பயிலா நாட்டில்
விரவுத லொழிந்து தோன்றல் மிக்கபுண் ணியந்தான் ஆகும்
தரையினிற் கீழை விட்டுத் தவஞ்செய்சா தியினில் வந்து
பரசம யங்கள் செல்லாப் பாக்கியம் பண்ணு ணுதே. ௯0

90. It is a great blessing to be born in a land where savages do not inhabit but the study of the four vedas supreme. Escaping birth among the lower classes of the human race, rare is it that one should be fortunate to be born among the people privileged to perform religious austerities, and to profess the Saiva Siddhanta religion without falling into the ways of other creeds.

RARENESS OF BECOMING A SAIVA

வாழ்வெனும் மையல் விட்டு வறுமையாம் சிறுமை தப்பித்
தாழ்வெனும் தன்மை யோடும் சைவமாம் சமயம் சாரும்
ஊழ்பெறல் அரிது சால உயர்சிவ ஞானத் தாலே
போழிள மதியி னானைப் போற்றுவார் அருள்பெற் றுரே. ௯௧

91. Very rare is it that one should be so fortunate as to enter with meekness the Saiva creed unaffected by the pride of riches on the one side and escaping the

littleness of poverty on the other. Those who can worship the crescent-crested Being, with the high Sivagnana, will attain His Grace.

Riches are of various kinds as rank, youth, learning, wealth and power. To be born poor is indeed miserable. It is desirable therefore that one should be rich in a moderate degree so that he may not go abegging; but, he must not, however, be proud of it, Such meekness cannot be obtained but by devotion to the Lord. Thus meekness and devotion are almost synonymous.

THE USE OF HUMAN BIRTH

மானுடப் பிறவி தானும் வகுத்தது மனவாக் காயம்
ஆனிடத் தைந்து மாடும் அரன்பணிக் காக அன்றோ
வானிடத் தவரும் மண்மேல் வந்தரன் தனைஅர்ச் சிப்பர்
ஊனெடுத்(து) உழலும் ஊமர் ஒன்றையும் உணரார் அந்தோ. ௯௨

92. Was it not the purpose, when the souls were endowed with human birth, that they should, with their mind, speech and body, serve Hara who is anointed with the five-fold products of the cow. The celestials themselves descend on the earth and worship Hara. Dumb men, alas! who roam hither and thither, in the fleshy frame, understand not anything of this higher life.

By 'dunb men' are meant the beast like men whose aspirations go no farther than the satisfaction of the physical cravings.

TRANSITIORINESS OF THE HUMAN BODY

கருவினுள் அழிவ தாயுங் கழிந்திடா தழிவ தாயும்
பரிணமித் தழிவ தாயும் பாலனாய் அழிவ தாயும்
தருணனாய் அழிவ தாயும் தான்நரைத் தழிவ தாயும்
உருவமே அழிவே யானால் உள்ளபோ தேபார் உய்ய. ௯௩

93. Perishable in the womb, perishable as soon as it is born, preishable after a little growth, perishable as an infant, perishable as a youth, perishable as a grey-haired old man, any wise, Death dogs the food-steps of the flesh. Therefore, look to your freedom (from bondage) while yet you are strong.

Body in all its aspects is evanescent as mist in the air. Where is room then for a man's being proud of his strength or youth, power or beauty ?

TRANSITORINESS OF WORLDLY EXPERIENCE

ஒருபுலன் நுகரும் போதங் கொன்றில்லை ஒன்றின் பாலும்
வருபயன் மாறி மாறி வந்திடும் எல்லாம் மாறும்
ஒருபொழு துணரின் உண்டாம் அல்லதிவ் வல்லல் வாழ்க்கை
மருள்கன வதுவும் போல மாயும்பின் மாயும் அன்றே. ௯௪

94. When one sense experiences, other senses are away. The experiences of a single sense are not exhausted at once. In a certain state all experiences vanish. The annoying life-experiences are vanishing instantly or sometime after as dreams. If this truth is understood, freedom is attained.

'Sense-experience' signifies experience induced by external objects, As the experiences are so multifarious and varying, they cannot all be grasped at once by the intellect that resides in the body, The peculiar state referred to is sleep or swoon. 'Life experiences' also include the objects that form the stage of experience.

MEN OF PROSPERITY WITH PRIDE ARE CORPSES

அரிசனம் பூசி மாலை அணிந்துபொன் ஆடை சாத்திப்
பரிசனம் பின்பு செல்லப் பாரகர் பரிக்கக் கொட்ட
வரிசின்னம் ஊதத் தொங்கல் வந்திட உணர்வு மாண்டு
பெரியவர் பேச்சும் இன்றிக் கிடத்தலால் பிணத்தோ டொப்பர். ௯௫

95. With spices smeared and with garlands adorned, wearing clothes of gold and followed by attendants, men of prosperity, speechless and devoid of understanding, lounging proudly in the palanquin borne by carriers, on either side fans swinging, amidst the harmonions music of the instruments and the wild sound of the clarion, are but corpses.

With all the embellishments that riches can afford, what better profit can men derive than corpses, if they do not open their eye of Understanding.

WORLDLY POVERTY VERSUS DIVINE RICHES

பிணத்தினை ஒத்து வாழ்வோர் பின்நடைப் பிணங்கள் போல
உணக்கியே உழல்வீர் உங்கள் உடலுயிர் உணர்வும் எல்லாம்
கணத்திடைத் தோன்றி மாயும் காயமென் றறிந் தொருக்கால்
வணக்குறீர் அரனை என்றும் வானவர் வணங்க வைப்பன். ௯௬

96. Behind men who lead the life of a corpse, you move about like walking corpses, straining your body, soul and understanding together for nourishing your body which appears and vanishes in a moment. Knowing thus, you do not even once worship Hara. (If you do so) He will see that beings higher than you fall prostrate at your feet.

To support this body is not a great thing. For the matter of that, the creator Himself will take care of your body if you fail to feed it. Therefore worship Him always, aiming at liberation from ignorance and bondage. When higher beings themselves tender their homage to you, no mention need be made of beings of your kind.

மூன்றாம் சூத்திரம்

SUTTIRAM III.

பசு இலக்கணம்

Pasu Lakshanam

THERE IS A SOUL : ITS NATURE

உயிரெனப் படுவ திந்த உடலின்வே றுளதாய் உற்றுச்
செயிருறும் இச்சா ஞானச் செய்திகள் உடைய தாகிப்
பயில்வுறும் இன்பத் துன்பப் பலன்களும் நுகரும் பார்க்கில்
துயிலொடும் அஞ்ச வத்தைப் படும்உண்மை துரியா தீதம்.

1. There is a soul separate from the body. It is *existent;* it is united to a body, and possessed of faults (the feeling of 'I' and 'Mine'); it *wills, thinks* and *acts* (Ichcha, Gnana and Kriya); it becomes conscious after dream; it experiences pleasures and pains, (the fruits of Karma); it undergoes the five *avasthas* ; and it exists even in Turiyatita.

Each one of these statements is made is answer to a different theory as regards the soul It is said to be 'existent,' in answer to those who deny the reality of a soul-substance, as such a thing is implied in the very act of denial. The next statement is made in answer to those who would assert that the body itself is the soul, and that there is no soul other than the body. The fact is, though the soul may be in conjunction and correlation with the body, yet it asserts its own independence when it calls, "my body, my eye" etc. Another asserts that the five senses form the soul. To him the answer is made that the soul is possessed of more powers tham those exercised by the *Gnanendriyas*. Another states that the *Sukshma Sarira* forms the soul. The answer is that after awaking, one becoming conscious must be different from the dreambody. *Prana* is shown not to be the soul, as there is no consciousnees in deep sleep, though *Prana* may be present. It is different again from God, as instead of its intelligence being self-luminous, it understands only in conjunction with the different states of the body. The combination of

the above powers of the body is shown not to be soul, inasmuch as it subsists even in the *Turiyatita* condition when all the bodily functions cease.

This stanza is further important as it gives a clear and concise definition of the soul or Jivatma, a definition which we fail to get in any other system. It is shown to be different from the body composed of Maya and its products, Buddhi, senses, etc., and also different from God. It is not to be identified with any one or with all or any combination and permutation of the bodily functions; nor is it a combination of the body (Maya) and antahkaranas and God nor any *obhasa* of these. But how it is found? It is always found in union with a body, gross or subtle; and the mystery of this union is of more serious import than most other problems. It is possessed of certain powers, will, intellection, and powers, but distinguished from the Supreme will and Power, inasmuch as this is faulty or imperfect and dependent. It is possessed of feeling and emotion, and suffers pain and pleasure as a result of its ignorance and union with the body; and this suffering is not illusory, which must distinguish it again from God, woo is not tainted by any and who has neither likes nor dislikes, 'வேண்டுதல் வேண்டாமையிலான்', 'பற்றற்றான்', 'மலமிலான்', 'சஞ்சல மிலான்', etc.

The soul is also limited by its coats, and this limitation is not illusory either.

Even after saying all this, there is one characteristic definiton of the soul, which is alone brought out in the Siddhanta and in no other school, and which serves to clear the whole path of psychology and metaphysics, of its greatest stumbling blocks. We mean *its power* "அது அது ஆதல்". சார்ந்ததன் வண்ணமாதல், யாதொன்று பற்றினதன் இயல்பாய் நிற்றல்", *to become indentical with the one it is attached to, and* erasing thereby its own existence and individuality, the moment after its union with this other, and *its defect* or inability *to exist independent of either the body or God as a foothold or rest* (பற்றுக்கோடின்றி நிற்றலாகாமை). So that the closest physiological and biological experiment and analysis cannot discover the soul's existence in the body, landing, as such, a Buddha, and a Schopenhaer and a Tyndal in the direst despair and pessimism; and it is, this same peculiarty which has foiled such an astute thinker as Sankara, in his search for a soul when in union with God. The materialist and idealist work from opposite exremes but they meet with the same difficulty, the difficulty of discovering a soul, *other*

than matter or God. Hence it is that Buddha, and his modern day representatives the agnostics (it is remarkable how powerfully Buddha appeals to-day and is popular with these soul-less and God-less sect) declare the search for a *psyche* (soul) to be vain, for there is no psyche, in fact. And the absurdities and contradiction of the Indian idealistic school flows freely from this one defect of not clearly differentiating between God & soul. This power or characteristic of the school is brought out in the analogy of crystal or mirror, (see last note in my edition of *Light of Grace* or *Tiruvarutpayan*) and the defect of the soul is brought out by comparing it to the agni or fire which cannot become manifest except when it is attached to a piece of firewood or wick. When once we understand this particular nature of the soul, how easy it is for one to explain and illustrate the *Tatvamasi* and other mantras, which are to be taught to the disciple for practising soul elevation. And in my reading, I never came upon a more remarkable book than a small pamphlet of Professor Henry Drummond called the "*Changed life*", in which the analogy of the mirror is fully brought, out, together with a full explanation of the process by which the soul-elevation is effected.

But how is the poor character to be made better and better, or the reflecting image clearer and clearer? It is by cleansing the mirror (soul) freer and freer from dirt, and bringing it more and more in line with the effulgent light, that this can be effected, and when the mirror is absolutely perfect and nearest, the light shines brightest, and so overpowers the mirror, that the mirror is lost to view, and the glory and Light of the Lord is felt. For, observes the learned Professor truly, "What you are conscious of is the 'glory of the Lord.' And what the world is conscious of, if the result be a true one, is also the 'glory of the Lord.' In looking at a mirror, one does not see the mirror or think of it, but only of what it reflects. For a mirror never calls attention to itself—except when there are flaws in it." These flaws are the colours of the Siddhanti who compares them to the maya or body. In union with the body, it is the body alone that is cognized, and not the mirror-like soul. In union with God, the Glory and Light alone is perceived and not the mirror-like soul either; and the Professor declares, "All men are mirrors—that is the first law on which this formula (of sanctification or corruption) is based, One of the aptest descriptions of a human being is that he is a mirror," and we must beg our readers to go through the whole pamphlet to note how beautifully he draws out this parallel.

He notes the second principle which governs this process, namely, the law of assimilation or identification. "This law of assimilation is the second, and by far the most impressive truth which underlies the formula of sanctification—the truth that men are not only mirrors, so far from being mere reflectors of the fleeting things they see, transfer into their own inmost substance and hold in permanent preservation the things that they reflect. No one can know how the soul can hold these things. No one knows how thi miracle is done. No phenomenon in nature, no process in chemistry, no chapter in Necromancy can even help us to begin to understand the amazing operation. For think of it, the past is not only focussed there in a man's soul, it is there. How could it be reflected from there if it were not there? All things he has ever seen, known, felt believed of the surrounding world, are now within him, have become a part of him, in part are him—he *has been changed into their image*."

These two principales, the law of reflection and the law of assimilation in fact underlie our Mantra and Tantra, our Upasana and Sadana, Bhavana and Yoga, and our books instance the case of the snake charmer chanting the Garuda Mantra in illustration of this second pinciple of assimilation or identification. The doctrine of regarding God as *other* than the soul requires very elaborate treatment, and we hope to deal with it separately. It is the one point which distinguishes the true Vedanta as borne out by the text of the Vedanta Sutras themselves and which is accepted by all the Tamil philosophers like Tirumular and Tayumanavar and others, and the Vedanta so called, as interpreted and expounded by Sankara.

SOUL IS OTHER THAN BODY AND PRANA

உடலின்வே றுயிரேன் இந்த உடலன்றோ உணர்வ தென்னின்
உடல்சவ மானபோதும் உடலினுக்(கு) உணர்வுண் டோதான்
உடலினின் வாயுப் போனால் உணர்ச்சியின்(று) உடலுக் கென்னின்
உடலினின் வாயுப் போகா(து) உறக்கத்தும் உணர்வ தின்றே. ௨

2. Why should you require a soul other than the body? Does not the body itself feel and know? Then if so, why does not the body feel when it becomes a corpse? If it be replied that feeling is absent, as Prana is absent; then there is no feeling either in sleep, though Prana is present in the body.

THE FIVE SENSES DO NOT CONSTITUTE THE SOUL

அறிவதைம் பொறியே என்னின் உறக்கத்தின் அறியா வாகும்
அறிவதும் ஒன்றொன் றாக ஒன்றொன்றாய் அறியும் என்னின்
அறிவுகள் ஒன்றை ஒன்றங் கறிந்திடா ஐந்தையுங் கொண்(டு)
அறிவதொன் றுண்ட(து) ஆன்மா ஐம்பொறி அறிந்தி டாவே. ௩

3. If the sense constitute the real soul, then why don't they perceive in sleep. Then the senses perceive one after another and each one a different sensation. You say this is their nature. But it is a defeet that one sense does not perceive another sensation. What cognises each sense and sensation and all together must be different from all these and it is the soul. The five senses have no such cognition.

PRANA IS NOT THE SOUL

அறிந்திடும் பிராண வாயு அடங்குதல் விடுதல் செய்தால்
அறிந்திடா(து) உடல்உ றக்கத் தறிவின்மை கரணம் இன்மை
அறிந்திடும் முதலி யாகின் அதுநிற்கக் கரணம் போகா
அறிந்திடும் பிராணன் தன்னை அடக்கியும் விட்டும் ஆன்மா.

4. Prana is the conscious Being as there is no consciousness when the breath is stopped, temporarily or permanently But it is not conscious in deep sleep. You say this is so; at it is not in conjunction with the senses. But if the Prana is the soul, the senses cannot drop when Prana is conscious. The soul really cognises everything, by controlling the Prana.

இலக்கணவியல்

LAKSHANAVIYAL

நான்காம் சூத்திரம்

SUTTIRAM IV

Adhikaranam I.

SOUL IS NOT THE ANTAHKARANA

உணர்வன கரணம் என்னின் ஒன்றைஒன் றுணரா வெவ்வே(று)
அணைதருஞ் செயல்கள் நான்கும் அறிந்தவை அடக்கி ஆக்கிப்
புணரும்உட் கரணம் ஆக்கிப் புறக்கரு வியினும் போக்கி
இணைதரும் இவற்றின் வேறாய் யான்என தென்ப(து) ஆன்மா.

1. You say the conscious being is the *Antahkarana.* But none of these cognise each other's operation. Each in fact performs a different function. The soul understands all, controls all, is in union with them, bringing them into manifestation or not, in the various *Avasthas,* and stands apart with the consciousness of 'I' and 'Mine'.

THE THREE KINDS OF GNANA; PASA, PASU AND PATIGNANA

கருவியாம் மனமும் புத்தி அகங்காரம் சித்தம் நான்கும்
மருவிஆன் மாவே என்ன வரும்தீபம் எனத்தெ ரிந்தங்(கு)
ஒருவிஆன் மாவின் உண்மை உணர்ந்தவர் தமைஉ ணர்ந்தோர்
தருமிது பசுஞா னம்பின் சிவஞானந் தனக்கு மேலாம். உ

2. Manas, Buddhi, Chittam, and ahankara are the instruments of the soul. The union with the soul is such that the Antahkaranas look as though they were the real soul. Regarding these merely as a light (which aids the eye in darkness), and clearly distinguishing them as such from the soul, he understands his real self. Such knowledge is

Pasugnana. Then will be induced the higher knowledge, *Patignana* or *Sivagnana.*

The identifying of soul with the Products of Maya is *Pasagnana* That the knowledge of one's own nature is distinct from matter and from God is *Pasugnana* or *Atmagnana.* Where even this consciouness is merged and lost in contemplation and enjoyment of The Highest Bliss, he attains to Patignana.

The expression 'தன்னையறிதல்', 'தன்னையுணர்தல்' is very often misunderstood and misinterpreted. It simply means "understanding one self," "understanding his real nature," and dose not mean "understanding oneself as God or as anything else." After attaining this self knowledge, the Vedas postulate distinctly a higher knowledge, the knowledge of God and such passages are again misinterpreted to mean that "the soul sees God and sugh passages are again misinterpreted to mean that "the soul sees God as himself." When in fact the last two words 'as himself' is nowhere found in the text.

THEIR AKSHARA

அவ்வுடன் உவ்வும் மவ்வும் மனம்புத்தி அகங்கா ரங்கள்
செவ்விய விந்து நாதஞ் சித்தமோ டுள்ள மாகும்
ஒவ்வெனும் எழுத்தாம் ஐந்தும் உணர்வுதித்(து) ஒடுங்கு மாறும்
பவ்வமும் திரையும் போலும் பார்க்கில் இப்பண்புந் தோன்றும். ௩

3. Ahankara, Buddhi, Manas, Chittam, and Purusha are able to function only the help to the Akshara, A, U, M, Vindhu and Nada respectively. All these together form the Pranava (sukshma). The way the consciousness rises and falls is as the rise and fall of the waves in the sea. When considered deeply, the nature of their action will be manifest.

THEIR DEVATAS

அயன்அரி அரனும் ஈசர் சதாசிவம் அதிதெய் வங்கள்
உயவரும் அவ்வோ டுவ்வும் அவ்விந்து நாதங் கட்குப்
பயனுறும் அஞ்சில் ஆன்மாப் பரவிடில் அசித்தாம் பார்க்கில்
சயமுறு வளியி ரண்டும் தவிர்த்துறில் தானுந் தோன்றும். ௪

4. Brahma, Visnnu, Rudra, Mahesvara and Sadasiva respectively guide the letters A, U, M, Vindn and Nada. It is in this five-fold union the soul cognises, and in their absence it is more like Asat. If one controls in Yoga his two breaths and examines them, their nature can be plainly seen.

THE COMBINATION OF ALL THE FOREGOING IS NOT THE SOUL.

ஆன்மாவின் வடிவு தானே அனேகார்த்தக் கூட்டம் என்னில்
பார்ப்பார்கட் கான்மா இன்ருய்ப் பலபொரு ளுண்மை ஆகும்
சேர்ப்பாய பலவே உண்மை என்றிடில் சென்றி வற்றை
ஓர்ப்பான்வே றுணர்வோர்க் கெல்லாம் உணர்பொருள் வேற தாமே. ரு

5, If the *Atma* is held to be the combination of all the above then there will be only these differnt things but no Atma. If you say these separate things themselves in fact constitute the soul, then the soul who cognises them is different, as the object perceived is quite distinct from the perceivlng subject.

The view of the soul (Jivatma) refuted here is credited to the Sautrantika Buddhists by some commentators and to Mayavadis by others. We have not been able to get from the followers of the latter school a proper definition of the Jivatma, nor a uniform one; and one Svami of Chidambaram when we pressed him for a definition stated that it was an *olla fodrida* of the abhasa of Brahman, and Antahkarana and other lower products of Maya. Our reply to him was—which of these was in *Bandham*, (bondage)and which of these was to reach *Mukti*(freedom)? The abhasa of Brahman is either Brahman or it is not. If it is Brahman, it can suffer no bondage nor does it require to be freed If it is not, then we reck not if it is in bondage or not. It cannot matter to us either whether the antahkarana and lower senses do or do not suffer. And it is here stated once that our distinct position is that the Jivatma we postulate is one above the antahkaranas and is in no sense an *olla fodrida* of any number of things. He it is that is constrained and dragged by sin and desire, and desire, and suffers pain. The following passages from the Upanishads clearly bring out the distinction.

"Isa supports all this together, the perishable and the unperishable, the developed and the undeveloped. The *Amsa, Atma*, * *is bound*, because he has to enjoy (the fruits of Karma) ; but when he has known God (Deva) he is freed from all fetters."

"There are two, one knowing (Isvara) the other not knowing (Jiva), both *unborn* (Aja), one strong, the other weak; there is she|| the unborn, through whom each man receives the recompense of the works ; and there is the Infinite *Atma* (appearing) under all forms, but Himself inactive. When a man finds out these three, that is † Brahma."

"That which is perishable is the Pradhana ; the immortal and imperishable is Hara. ‡ The One God (Eko Deva) rules the perishable (Pradhana) and the *Atma*, From meditating on Him, from joining Him, from becoming one with Him, there is further cessation of all illusion in the end." (Svetasvatara Up. I, 8 to 10.)

* Anisa and Isa, Atma and Paramatma, Purusha and Paramapurusha, Jiva and Param or Brahman, Pasu and Pati and Agna and Gna are parallel sets of terms meaning Soul and God. Isa in these passages does not mean a personal God but the Highest Brahman.

|| She is Pradhana or Prakriti and not Devatma Sakti,

† That here means man *i, e.*, man when he understands the distinction of the Tripadartha becomes God. The three means Pasu, Pati and Pasa. And Isvara and Brahma in the passage do not mean respectively Personal and God Brahman but mean the same Being. According to Sankhyas, a true knowledge of Pasa and Pasu, Prakriti and Purusha, alone gave libration.

‡ Professor Max Muller observes on this word, "he would seem to be meant for Isvara, or Deva or the One God, though immediately afterwards he is taken for the true Brahman and not for its phenominal divine personification only". *I. e*,, in one and the same mantra, Hara means both the Personal God and the true Brahman! When it is further seen how in other passages, the same learned Professor and others of his like read Siva and Rudra of the True Brahman, wherein is the real distinct-tion between Isvara and Brahman. The word Isvara or Isa (the firist word in the Isa Upanishat) originally meant in the Upanishats and Brahma Sutras only the Highest Brahman, not any phenomenal something or nothing. The word 'Isvara' has however been used by Sankara and his followers as meaning the lower Brahman in a restricted sense. Misled by this later use of the word, our Professor and others would often take the Isvara and Isa of the Upanishats in the latter restricted sencse. And hence the inconsistency and confusion which arises in their interpretation of these passages. Forget for once this distinction when reading the Upanishats, theu the whole meaning will be clear The Upanishat writers had no prejudice in using the words Isvra, Hara, Rudra, Siva, Deva, Mahadeva, and Mahesvara, as the present day Vedantists would seem to have,.

"When that God (Deva) is known, all fetters fall off, sufferings are destroyed and birth and death cease." (Svetas. i, 8 to 11)

"On the same tree, *man* (Anisa) *sits grieving immersed, bewildered by his own impotence*; But when he sees the other, Isa, contented and knows His glory, then *his* grief passes away." (Mundaka iii. I. 2.).

"*Fools* dwelling in darknsss. Wise in their own conceit, and puffed up with vain knowledge, *go round and rouhd staggering* to and fro like blind men led by the blind." (Katha i. 2, 5).

See further page 11 *et seq.* Part III, Nityanu Sandhana Series, where a good resume of the whole subject is given. Only we could not find the text "Athrayam Purushassvayan Jyotir-Bhavate" at Brihad. vi. 3. 9. and the soul cannot be called *self-luminous* though in uniou with God, it may be found to be self - luminous.

இரண்டாமதிகரணம்

Adhikaranam II.

In this adhikarana are reviewed the various theories which has been propounded in regard to the nature of the soul; and they require very close attention.

SOUL IS DERIVED FROM GOD BY PARINAMA? NO

அறிவிச்சை செயல்க ளெல்லாம் அடைந்(து) அனல் வெம்மை யும்போல்
குறியுற்றங்(கு) ஏகா னேக குணகுணி பாவ டாகி
நெறியுற்று நிற்கு மென்னில் நிகழ்புலன் கரணம் எல்லாம்
செறிவுற்றங்(கு) அறிவு கொள்ள வேண்டுமோ சிவ ஞர்க்கே. கூ

6. You state that the soul possessing the qualitties of Intelligence, Will and Power of the Supreme, stands to the Superme as heat to fire, as guna to guni in Bhedabheda relation and appears variously. If so then the Jiva need not be possessed of senses and organs to become intelligent.

God is self-luminous, and if soul is also God, it must be self-luminous also. But the soul in union with the body shines with the light of the body itself, as it will do so with the Light of the Lord when in union with the Lord.

THE SANKHYAN DOCTRINE REFUTED

குணங்களை யின்றி ஒன்ரும் குறியுடைத்(து) ஆன்மா என்னின்
இணங்கிடா இச்சா ஞானக் கிரியைகள் இவைஉ டற்கட்
பிணங்கிடுஞ் சன்னி திக்கண் எனிற்பிணத்(து) உறக்கத் தின்ரும்
உணங்கிடும் கரண மென்னில் சன்னிதி ஒழிந்த தன்றே.

7. If it is stated that the *Atma* is pure intelligence and not possessed of *gunas* then it cannot develop Will and Power. If it is replied that these appear in the body in the *Presence* of the Atma, then, these powers must be found also when the body is dead or dead asleep. But, they are not found. Therefore the statement that these are brought into activity by the Presence of the *Atma* stands contradicted.

சன்னிதி குணம தாகும் தானென்போல் என்னிற் காந்தம்
முன்னிரும் பென்றாய் ஈர்க்கு முறைமையுண் டகற்றல் இன்றாம்
உன்னுதல் ஒடுங்கல் ஓடல் இருத்தலே கிடத்தல் நிற்றல்
என்னும்இத் தொழில்கள் மற்றும் இயற்றுவ(து) ஆன்மா என்னே. அ

8. It is again said that the *guna* is induced by the Presence of the *Atma* just as magnet attracts iron. If so, it can only induce its own power of attracting objects and not that of repelling objects. On the other hand, the *Atma* induce such varying actions as thinking, and forgetting, running, sitting, reclinining, standing etc.

THE PAURANIKA'S DOCTRINE, THE SOUL HAS FORM? NO

உருவுயி ரென்னின் இந்த உடலினுட் காண வேண்டும்
வருவது பரிணா மத்தாய் அநித்தமாம் பூத மாகும்
கருவினில் நுழையும் ஆறும் காட்டிட வேண்டும் கண்ணின்
மருவிடா தென்னின் உன்றன் வாயினால் உருவன் றென்னே. கூ

9. If the soul is said to possess a form, then this form must be seen in the body. Then also it will become indistinguishable from matter which undergoes transformation and destruction. Again it must be perceived when it enters the womb. You reply that it is *sukshma* and imperceptible to the eye. Just so, your own works belie your theory that it has a form (perceptible).

THE SOUL HAS NEITHER SUKSHMA FORM

சூக்கும உருவ தென்னில் தூலகா ரணம தாகும்
ஆக்கிய மணுநி தன்மாத் திரைவடிவு அசேத னம்பின்
நீக்கிய சூக்கு மத்தே நிற்பதோர் உருவுண் டென்னின்
ஆக்கிடும் உருவ மெல்லாம் அசித்துமாய் அநித்த மாமே. க0

10. If you say it has *sukshma* (subtle) form, then you are evidently mistaking the Atma for the subtle cause of the gross body, namely, Manas, Buddhi, Ahankara and the five tanmatras (the *Puri-ashtaka*). If you say no, and would make it even more subtle then the *Puri-ashataka*, then according to us, there are even *tatvas* higher than *Puri-ashtaka*, the *Kala, Raga, Vidya* etc., and all these are material and *achit*, and perishable.

THE SOUL IS RUPARUPA, NO

அருவுரு என்னில் ஆன்மா அருவுரு ஆவ தின்றாம்
உருவரு வாகா தாகும் ஒருபொருட் கிரண்டு தன்மை
வருவதும் இல்லை காட்ட வன்னிபோல் மருவும் என்னின்
உருவமுங் காண வேண்டும் உண்மையும் ஒழிந்து போமே. கக

11. If the soul is said to be *Ruparupa*, then know that *Rupa* cannot become *Arupa*, and *Arupa* cannot become *Rupa*. One thing cannot have two contradictory natures. If you say, it is like the fire latent in the wood, then as the fire shows out in visible form when it burns, the soul must become visible. If it does, it will cease to be *sat*.

The commentators ascribe this doctrine to கவுளர் or கவுளகர் (pronounced kaula, kaulaka, or gaula, gaulaka?) and we are not able to identify who these schoolmen are. Perhaps they are Saktas.

சந்திரன் வடிவு போலத் தான்அரு வுருவம் என்னின்
வந்துநங் கண்ணிற் றோன்றும் வடிவுள தாம்உ யிர்க்கும்
இந்தஊன் உருவந் தானாய் எழுவதும் உயிரே என்னில்
டந்தமாய் அசித்தாய் ஆன்மாப் பவுதிக மாகும் அன்றே. கஉ

12. If you say again that the *Atma* is Ruparupa (form and formless) like the moon, then it must become visible to our eye at some moment. If you reply that this visible body itself is the product and manifestation of *Atma*, then the *Atma* becomes bandha *achit* and material.

One commentator ascribes the purvapaksha views stated in the last four stanzas to a section of the Pancharatris. The moon has no form on Amavasya.

PATANJALA'S DOCTRINE. SOUL IS ARUPI AND INACTIVE.

அருவவி காரி ஆன்மா ஆகாயம் போல என்னின்
உருவினைக் கட்டி யாட்டி ஓட்டிமீட் டுலாவப் பண்ணி
மருவிநிற் பித்தி ருத்திக் கிடத்திமண் புரட்டி மற்றும்
பெருவிகா ரங்கள் எல்லாம் தருவதென் பேசி டாயே. கங

13. If you state the soul is *Arupi* (formless) and inactive or (unchangeble) like Agas, then explain why does the soul, becoming bound in bodies, make it undergo all sorts of motions such as walking, etc.

THE VIEWS OF VAISESHIKA, PURVAMIMAMSAKA AND OTHERS. IS SOUL ACHIT, OR CHIT?

அசித்தெனின் உணரா(து) ஆன்மா அசித்துச்சித் தாகு மென்னின்
அசித்துச்சித் தாகா தாகும் சித்தசித் தாவ தில்லை
அசித்தொரு புறமா யொன்றில் சித்தொரு புறமாய் நில்லா(து)
அசித்துருச் சித்தே என்னின் அசித்தடைந்(து) அறிவ தின்றும். கச

14. If soul is *Achit* (non-intelligent), then it can have no cognition at all. If it is *Chidachit*, then, also what is chit cannot become achit, and *vice versa*. It cannot be *achit* in one part, and *chit* in another part. If again, another asserts that it is not *achit*, but *chit*, then why is it. that it has no cognition except in union with the body.

Matter is intelligent, soul is intelligent, God is intelligent. But all these are of different planes, and the lower one pales and is considered non-intelligent in the presence of the superior one. And the soul in particular receives light from both sides from matter and from God. Soul is luminous but not self-luminous. It cannot illuminate but can be illuminated.

PANCHARATRI'S DOCTRINE.
THE SOUL IS ANU, OR ATOMIC?

உயிரினை அணுவ தென்னின் உடல்பல துவார மோடும்
பயில்வுறக் கட்டு ணுது பாரமும் தரித்துச் செல்லா(து)
அயர்வுறும் அசித்தாய்ப் பூத அணுக்களின் ஒன்ற தாகும்
இயல்புறும் அவய வத்தால் அணுவெரு இறக்கும் அன்றே. கரு

15. If the soul is said to be *Anu* or atomic, then it can pass away easily from the body by any of its outer passages. It cannot be kept up in the body. It cannot bear burdens and sufferings. It will be reducing it to the level of material atoms which are Achit. Even as an atom, it will have parts and accordingly it will be perishable.

THE SOUL OCCUPIES PLACE IN THE BODY

உடலினின் ஏக தேசி உயிரெனின் உருவாய் மாயும்
படர்வுறும் அறிவின் றெங்கும் சுடரொளிப் பண்ப தென்னில்
சுடர்தொடிற் சுடுவ தெங்கும் தொட்டிடம் அறிவுண் டாகும்
அடர்புலன் இடத்தும் ஒக்க அறிவெழ வேண்டும் அன்றே, கசு

16. If you say that the soul is located in some portion of the body, then it becomes limited like a form, and hence becomes perishable; and its intelligence cannot be felt all over the body. If you instance lamp and its spreading light, even then the soul will only cognize the things nearest it, as the lamp heats only things near it. Else, as light, its intelligence must be felt through every sense at the same time.

Sivagnanayogi also points out that the analogy is wrong, inasmuch the soul and its intelligence are related as Guni and Guna, whereas there is no such relation between the flame and its light. He points out that light is but particles of the flame and is one with it; and the flame as such can be dissipated.

Of course, it is an old and well-rooted fallacy that mind can fill matter or space. The two are utterly contrasted; mind is the unextended and matter the extended. How can the unextended fill the extended?

It can only do so, if it was the extended, i. e., matter. But mind is present in all and every part of the body, and the nature of this connection is what is really mysterious. The analogy of vowel and consonant is what gives us the nature of this connection.

THE JAINA'S DOCTRINE. THE SOUL IS ALL OVER THE BODY

உருவினில் நிறைந்து நின்றங் குணர்ந்திடும் உயிர தென்னின்
மருவிடா(து) உறக்கம் வாயில் அறிவொக்க வழங்க வேண்டும்
பெருகிடும் சுருங்கும் போதம் பேருடல் சிற்று டற்கண்
வருமுடற் குறைக்க வொக்கக் குறைந்துபின் மாயும் அன்றே. கஎ

17. If you state that the soul is spread over the whole body and thus cognises, then it must not undergo sleep and other *Avasthas*. Besides, it must understand through all the senses all at once. Then the intelligence must be more or less in proportion to the largeness or smallness of the body. Then, again, it must decrease as some one or other organ is cut off and, it must vanish when the whole body vanishes also.

THE PURVA MIMAMSAKA'S DOCTRINE THE SOUL IS VIBHU

எங்குந்தான் வியாபி யாய்நின் றுணரும்இவ் வான்மா என்னில்
தங்கிடும் அவத்தை போக்கு வரவுகள் சாற்றல் வேண்டும்
பங்கமார் புலனொன் றொன்றாய்ப் பார்த்திடல் பகரல் வேண்டும்
இங்கெலாம் ஒழிந்தால் நிற்ப தெங்ஙனம் இயம்பல் வேண்டும். கஅ

18. If you say the soul is all pervading then you must explain how it is that the soul undergoes the five *Avasthas* and enters hell and heaven and how it cannot perceive all things all at once; and how it can know other things when it knows only through some one sense or other.

THE SAME MAYA CONCEALS THE SOUL ?

சுத்தமாம் ஆன்ம சித்தைத் துகளுடல் மறைத்த தென்னின்
வைத்துரு துடற்கண் வாயில் கரணங்கள் வழியால் ஞானம்
ஒத்துறும் மலமற் றாலும் உறுமலம் வீடும் இன்றாம்
பெத்தமும் அடையான் முத்த னைப்பிர காசன் ஆமே. க௯

19. If you say the soul's intelligence is covered by the dirt of Maya, then it must derive no knowledge through the senses and antahkarana. Then even when the soul is freed from it, it will again cover it so, will never have mukti. If Maya will not cover the soul after mukti, then it would not have covered it before, and the soul must always be free.

If the ever free entered into bondage. the same causes will operate to bring it into bondage even after it attained to moksha once. If it was all pervasive, it cannot get limited. If it did this of its own sweet will and pleasure, then the bondage and limitation is only a name and not a reality. And it can restore itself to its pristine purity at any moment. Then again the distinctions between purity and impurity, right and wrong, sin and virtue, good and evil, truth and falsehood, must also be nominal. No one need be advised to follow the true and avoid evil, no one need be advised to practise self-abnegation and *sadhana chatush tayam*, follow a guru and perform tapas and worship God. The monstrous results of this doctrine will be patent to everybody except to those whose vision is completely obscured by blind prejudice. The schools reviewed above postulate soul and maya or prakriti merely and they omit all consideration of another factor namely *anava* or *avidya* which covers and limits the soul. Hence the defect in their doctrines. *It is this anava which limits or covers, and the maya it is that tries to lift the veil little and little,* as the lamp lights us in darkness, but is of no use in the broad day. Having stated and met the theories of other schools, the author now proceeds to state his own position.

SOUL'S REAL NATURE. IT IS ARUPI, VYAPI AND PASU

அசித்தரு வியாப கம்போல் வியாபகம் அருவம் இன்றாய்
வசித்திட வரும்வி யாபி எனும்வழக் குடைய னாகி
நசித்திடா ஞானச் செய்தி அனாதியே மறைத்து நிற்கும்
பசுத்துவ முடைய னாகிப் பசுவென நிற்கும் ஆன்மா. ௨௰

20. It is formless (Arupa) and all pervasive (Vibhu) but unlike that of achit or matter. Its Vyapaka cansists in becoming one with the thing it dwells in for the time being (body or God.) Its eternal intelligence and power is eternally concealed by the *Pasa,* (bondage) *Anava-mala* and hence called *Pasu.*

In this verse is brought out the real definition of the soul or Jiva, and which is discussed in our notes in the beginning of the sutra. It meets all the conflicting views held by different schools as regards the nature of the Jiva, and shows also how these different views rose also. It is because of this particular nature, of becoming one with whatever it is united to that people have been led to deny its existence or to identify it with various organs and senses and God. When the true nature of the soul is perceived, all our difficulties vanish, and we reach the true road which will lead us on to the Goal of Life.

ITS DIFFERENT MAYA COATS AND THEIR EFFECT

மாயையின் வயிற்றுள் மன்னி வருஞ்செயல் ஞானம் இச்சை
ஏயுமக் கலாதி மூன்றால் ஏகதே சத்தி னேய்ந்திங்(கு)
ஆயுமுக் குணங்கள் அந்தக் கரணங்க ளாதி எல்லாம்
காயமெத் தங்க ளாகிக் கலந்துடன் நிற்கும் ஆன்மா. உக

21. Entering the womb of Maya (Asuddha) it regains in a general form its intelligence, will, and power. When it puts on the further coats of Kala, Raga, and Vidya, they become specific. Further donning the cloak of the three *gunas* and their products such as *antahkarana* etc., it perceives in advaita union with the same.

These constitute its *guna-sarira, kanchuka-sarira*, and *karana-sarira* according to one classification.

ITS PILGRIMAGE

சூக்கும தேகி யாகித் தூலரு பத்தின் மன்னிச்
சாக்கிர முதலா யுள்ள அவத்தையுள் தங்கி எங்கும்
போக்கொடு வரவு மெல்லாம் புரிந்துபுண் ணியங்கள் பாவம்
ஆக்கியும் பலன்க ளெல்லாம் அருந்தியும் நிற்கும் ஆன்மா. உஉ

22. The soul lives in a *sukshma-sarira* and in a *sthula* body is subject to the five Avasthas, and becomes born and born again, and performing good and bad works, it enjoys the fruits thereof.

THE FIVE KOSAS

மருவா னந்தம் விஞ்ஞான மனோபி ராணன் அன்னமயம்
உருவாந் தன்மை யுண்டாய்முன் ஒன்றுக் கொன்று சூக்குமமாய்
வருமாம் அன்ன மயம்பற்றி மாயை முதற்கா ரணமாகும்
அருவாம் ஆன்மா ஐங்கோசத் தார்ப்புண் டவற்றின் அகம் புறமாம். உ௩

23. The five kosas are Anandamaya Vignanamaya, Manomaya, Pranamaya, Annamaya. Of these one is more subtle (Sukshma) than the one that follows it. And these are all evolved from their first cause Maya. The formless *Atma* bound in these five kosas lives in and out of it.

Each one of these kosas is mistaken for the *atma.* The materialist mistakes the *annamayakosa* for the soul. The *Ahankaravadi* mistakes the Manomaya as the soul. The Buddha mistakes the Vignanamaya as the soul. And the Vedanti (idealist) mistakes the *Anandamaya* as the soul. Commentators identify the Anna and Pranamayakosas with the Sthula-Sarira, Manomayakosa with the *Sukshma* body, and Vignana and Anandamayakosas with the Karana-Sarira. *Siaagnana Yogi identifies these five kosas respectively with the Sthula, Sukshma, Guna, Kanchuka and Karana-Sarira as defined in stanzas 21 and 22.*

When the soul identifies itself with Annamayakosa, it is within it. When it ascends to the Pranamayakosa and cognises the Annamaya as different from itself, it gets out of it and so on. But it is to be noted paricularly here that the highest condition postulated by Vedantis as Anandamaya, where the atma is in its own place, is but an experience derived by the soul at its first contact and co-ordinate evolution with matter or maya. What rises even above this is the Siddhanti's soul or Jiva or Pasu or atma and above this and on a higher plane dwells the Supreme Brahman, Siva.

HOW THESE KOSAS ARE MOVED?

தோற்பாவைக் கூத்தும் தொல்லை மரப்பாவை இயக்கமும் சீர்த்
தேர்ப்பாரிற் செலவும் வேறாய்ச் செலுத்துவோர் செய்தி தானும்
பார்ப்பாய வேடங் கட்டி ஆடுவோர் பரிசு போலும்
ஆர்ப்பாய காயந் தன்னை ஆன்மாவின் ருட்டும் ஆறே. உ௪

24. The soul wields the respective kosas as the charioteer his car, as the showman the wooden dolls, as the maskedman, as the Yogi in another body, as the actor and his different parts.

It will be seen that the identification and subjection of the man to his part is less and less as he ascends up; and in the charioteer he has full control over the car he guides and for his own benefit.

THE ATMA OR SOUL IS DIFFERENT FROM THE BODY

என்னுடல் பொறிபி ராணன் கரணம்என் னுணர்வென் றக்கால்
தன்னின்வே றாகும் நீஎன் றன்மனை என்ற எல்லாம்
நின்னின்வே றாகும் என்னின் நீங்கிடா இவையிங் கென்னின்
உன்னினை வாகும் நீயாம் உகிர்மயிர் உகவுங் காண்டி. ௨௫

25. Your body is different from yourself as you say, 'my body', 'my senses', 'my karana', 'my buddhi' etc., inasmuch as you also say 'my house', 'my cattle' etc., if you say that house and cattle are separable, but not this body, you find your hairs and nails in the body leaving you. So, the whole body can leave you.

A FURTHER ARGUMENT

பொன்னணி ஆடை மாலை போதுமே லான போதிங்(கு)
என்னணி யானென் றுன்னி இருந்தனை பிரிந்த போது
நின்னணி நீயும் அல்ல ஆயினை காயம் நின்னில்
அன்னிய மாகும் உன்னை அறிந்துநீ பிரிந்து பாரே. ௨௬

26. When you clothe yourself in silks and adorn yourself with jewels and flowers, you are not conscious that these are different from you. But when they are removed from you, you become conscious of the difference. Just so, know thyself to be different from your body.

SOUL IS DIFFERENT FROM VIGNANA AND ANANDAMAYAKOSAS

உடலியா னல்லேன் இந்த உணர்வுயான் அல்ல வான
கடனியா தென்னின் வேறு கண்டுணர் வென்ன தென்கை
இடரிலா என்தன் ஆன்மா என்றபோ தான்மா வேறோ
திடனதா உயிரை வேறு கண்டிடார் செப்ப லேகாண். ௨௭

27. I understand that the body (first three kosas) is not myself; but how can you say that my *understanding* (Vignana consciousness) is different from myself? inasmuch as you say (my understanding). But we say also *'my* soul'? He who has really perceived the soul will not say 'my soul'. It is the ignorant who says so.

THE MEANING OF "MY SOUL"

புந்தியை மனம தென்றும் மனமது புந்தி என்றும்
சிந்தையைச் சீவ னென்றும் சீவனைச் சிந்தை என்றும்
முந்தனை ஆன்மா என்றும் ஆன்மாவை முந்த னென்றும்
வந்திடும் என்றன் ஆன்மா என்றது மற்றொன் றைக்காண். ௨௮

28. By *lakshana* also we speak of the *Buddhi* as *Manas* and *Manas* as Buddhi; we speak of chitta as Jiva and Jiva as chitta; we speak of Atma as God, and God as Atma (soul). So also the phrase of 'my soul' denotes another, namely, the Supreme Soul dwelling in your soul.

SOME LANGUAGE FALLACIES IN COMMON USAGE

அறிவுடல் சிந்தை ஆன்மா அணைதலால் ஆன்மா என்பர்
எறிசுடர் விளக்கிருக்கும் இடத்தையும் விளக்கென் றற்போல்
பொறிபுலன் கரண மெல்லாம் புலப்படும் அபேத மாகிப்
பிறிதரா(து) அறிவ தான்மா அறிபொருள் பின்ன மாமே. ௨௯

29. The understanding, body, *chittam*, etc., are one and all called .*Atma* (in the upanishats) as we speak of the burner (விளக்குத்தண்டு) as the light itself (விளக்கு). All these senses etc., are different in their action; and inseparably united to them, the soul cognises them as object. The object (அறிபொருள்) is separate from the subject (அறிவது).

THE FIVE AVASTHAS

கண்டுணர் புருடன் வேறு கனவுகண் டொடுங்கிக் காயம்
உண்டியும் வினையு மின்றிக் கிடந்துயிர்த் திடவு ணர்ந்து
கண்டிடுங் கனவுஞ் சொல்லி ஒடுக்கமுங் கருதி வேறாய்
உண்டியும் வினையும் உற்றிங் குணர்த்திட உணரா நிற்கும். ௩௦

30. The soul who cognises through the eternal senses dreams in sleep, and sleeps soundly with but bare breath and without action or enjoyment; and waking again, recalls its dreams and feels its sound sleep and then enter into eating and exercises. This is the way the soul cognises through the five avasthas, with the aid of the physical vestures.

SOUL IS NOT SELF-LUMINOUS

புருடனே அறிவ னாகில் பொறிபுல னாதி போதம்
தருவதென் அறிவு மாயா தனுகர ணாதி பற்றி
வருவதிங் கனாதி யாக மலத்தினின் மறைந்து நிற்பன்
அருவனாய் இவற்றோ டாளும் அமைச்சரும் அரசும் போல்வன். ௩௧

31. If the soul were self-luminous then why does it require the aid of senses and organs. Its relation to its senses and organs is like that of the king to his *ministers*. As the soul is concealed eternally by Anava, its intelligence is restored by the physical senses etc.

மூன்றாமதிகரணம்

Adhikaranam III.

RELATION OF SOUL TO THE LOWER ORGANS AND ITS CONDITIONS IN THE VARIOUS AVASTHAS

SOUL IS THE KING

படைகொடு பவனி போதும் பார்மன்னன் புகும்போ தில்லில்
கடைதொறும் விட்டு விட்டுக் காவலு மிட்டுப் பின்னர்
அடைதருந் தனியே அந்தப் புரத்தினின் அதுபோல் ஆன்மா
உடலினின் அஞ்ச வத்தை உறுமுயிர் காவ லாக. ௩௨

32. Just as the king, on his return fron a procession with his troops, re-enters his palace, leaving guards at at the gates of the different courts he passes through, and finally enters alone the innermost harem, so also the soul passes through the five avasthas in the body, leaving *Prana* as the guard of the innermost portals.

This is an old Sankhyan analogy (vide Sankhya sutras, v. 115). and this has found its way through the ancient Greeks into the thought of Europe and Lytton also uses the simile of the king and his ministers in one of his novels.

Sivagnana Yogi thus expands the simile; Soul is king; Manas is chariot; Prana and other vayus, the horses; Buddhi is the chief minister; Ahankara is the Driver; and Gnanendriyas and Karmendriyas are the footmen; the midbrows, throat, heart, belly and anus are the differeut courts of the palace.

The nature of this passage of the soul from one condition to another has to be clearly noted and realized; otherwise, there will be endless confusion, Vide pp. 51 to 53 *Sivgnanabodham* for fuller exposition.

THE NAMES OF THE FIVE AVASTHAS ETC.

சாக்கிர முப்பத் தைந்து நுதலினிற் கனவு தன்னில்
ஆக்கிய இருபத் தைந்து களத்தினிற் சுழுனை மூன்று
நீக்கிய இதயந் தன்னில் துரியத்தில் இரண்டு நாபி
நோக்கிய துரியா தீதம் நுவலின்மூ லத்தி னென்றே. ௩௩

33. When the soul is in *Jagravastha,* it and its organs number thirty-five, and the place is midbrows. In *Svapnavastha*, they number twenty-five, and the place is the throat; in the *Sushuptyavastha,* they number three, and the place is the heart; in the *Turiyavastha,* they number two, and the place is the *Nabhi*; and in the *Turiyatita Avastha*, the soul dwells alone.

The thirty-five are the ten Indriyas, and their ten subtle elements, the tanmatras, the ten Pranas, and the four antahkaranas, and soul. The twenty-five are arrived at, by omitting the first, the Indriyas. The three

are Chitta, Prana and Soul. The two are Prana and Soul. In the Turiyatita, the soul alone exists.

Sivagnana Yogi adds that even in Turiyatita, the soul is united to the subtle causal matter; but what is meant is, it had not developed into a separate and differentiated organic body.

HOW THESE ARE ENERGISED BY THE VIDYA TATVAS

இருவகைச் சாக்கி ராதி அவத்தைக ளியல்பு தானும்
ஒருவகை கீழே நாக்கி உற்பவங் காட்டும் ஒன்று
பெருகமேல் நோக்கித் தீய பிறப்பறுத் திடுமி யோகில்
தருவதோர் சமாதி தானும் தாழ்ந்துபின் சனனஞ் சாரும். ௩௪

34. In Jagra, all the five Shiva Tatvas (from Siva and Sakti etc.,) are active; in the Svapna, the first four; and in the next, the first three; and in the Turiya, the first two; and in the last condition, Siva Tatva alone is active. The soul seen with the help of these understand this well.

Some commentators interpret this to mean that the thirty-five and twenty,five etc., are further grouped into groups of five, etc!

THE LOWER AND HIGHER AVASTHAS

அறிதரு முதல வத்தை அடைதரு மிடத்தே ஐந்தும்
செறிதருங் கரணந் தன்னில் செயல்தொறுங் கண்டு கொள்நீ
பிறிவிலா ஞானத் தோரும் பிறப்பற அருளால் ஆங்கே
குறியொடும் அஞ்ச வத்தை கூடுவர் வீடு கூட. ௩௫

35. All the five Avasthas are found united in the jiva when it is in the frontal region. You can perceive their play when these organs are active. The ever-wise Gnanis also, for getting freed from birth, and for entering moksha, unite themselves to the five Higher Avasthas, with the Grace of God.

The lower Avasthas are called *Samala* Avasthas, and the higher the *Niramla* Avasthas. Even in the latter, there are stages as Jagra, Svapna, etc.. and the condition of the Jivan-Mukta in these stages is fully described in the Agamas. In the next verse, these two conditions are also distinguished from the five Avasthas undergone by the Yogi.

THE FRUITS OF THESE CONDITIONS

ஐந்துசாக் கிரத்தின் நான்கு கனவினில் சுழுனை மூன்று
வந்திடுந் துரியந் தன்னின் இரண்டொன்று துரியா தீதம்
தந்திடும் சாக்கி ராதி அவத்தைகள் தானந் தோறும்
ஊந்திடுங் கரணந் தன்னில் செயல்தொறும் உணர்ந்து கொள்ளே. ௩௬

36. Of these two kinds of Avasthas, the one, lower, will drag down man into births. The other will lift him up freeing him from birth. The Yogi attaining to samadhi will attain salvation in another birth.

KARANAVASTHA

கேவல சகல் சுத்தம் என்றுமூன் றவத்தை ஆன்மா
மேவுவன் கேவ லந்தன் உண்மைமெய் பொறிக ளெல்லாம்
காவலன் கொடுத்த போது சகலனும் மலங்க ளெல்லாம்
ஓவின போது சுத்தம் உடையன்உற் பவந்து டைத்தே. ௩௭

37. The causal or subtle Avasthas are three, called Kevala, Sakala and Suddha. The soul is in Kevala when the soul is by itself. It is in Sakala, when God unites it to all its senses and organs. It is in Suddha, when leaving birth, it is free from all *mala* (impurities).

In the Kevala, the soul is hidden in Anava and has no activities of any kind and it is lost or sunk like a bright diamond in a dirty pool, or like the same diamond coated with dirt all round. In the Sakala condition, its intelligence etc., receive play now and then through the aid of the physical faculties, just as the different facets of the diamond reflect the light, now blue, now red etc., as each side is ground and rubbed of its dirt and ruggedness. When all its angles, and ruggedness and dirt in removed it reflects fully and steadily the Supreme Light and is merged in the same Glory. These conditions are fully described in the next three stanzas.

KEVALAVASTHA

அறிவிலன் அமூர்த்தன் நித்தன் அராகாதி குணங்க ளோடும்
செறிவிலன் கலாதி யோடும் சேர்விலன் செயல்கள் இல்லான்
குறியிலன் கருத்தா அல்லன் போகத்திற் கொள்கை இல்லான்
பிறிவிலன் மலத்தினோடும் வியாபிகே வலத்தில் ஆன்மா. ௩௮

38. In the Kevalavastha, the soul is non-intelligent, it is formless, imperishable; it is not united to Ragam and other Gunas, nor to Kala and other Tatvas; it is actionless, mark-less; it is not a self-agent; it cannot enjoy fruits; it is united to *Anava*; and it is Vibhu, omnipresent by nature.

This definition is important. There is a verse in almost the same terms in the Tirumantra. Evidently both are translating from the same verse in the Agama. Vidhu is explained to mean as 'not localised in any one place of particular body.'

SAKALAVASTHA

உருவினைக் கொண்டு போக போக்கியத் துன்னல் செப்பல்
வருசெயல் மருவிச் சத்த மாதியாம் விடயம் தன்னில்
புரிவதுஞ் செய்திங் கெல்லா யோனியும் புக்குழன்று
திரிதரும் சகல மான அவத்தையிற் சீவன் சென்றே. ௩௯

39. In the Sakala, the soul gets a body, and becomes clothed with the various organs and senses, internal and external, and the desire to enjoy the objects of the senses, and reincarnates in different births.

SUDDHAVASTHA

இருவினைச் செயல்கள் ஒப்பின் ஈசன்தன் சத்தி தோயக்
குருவருள் பெற்று ஞான யோகத்தைக் குறுகி முன்னைத்
திரிமல மறுத்துப் பண்டைச் சிற்றறி வொழிந்து ஞானம்
பெருகிநா யகன்தன் பாதம் பெறுவது சுத்த மாமே. ௪0

40. When he becomes balanced in good and evil, the grace of the Lord descends on him. He gets Guru's grace. He attains Gnana Yoga Samadhi and is freed from the triple mala. He ceases to be finite in intelligence, and becoming omniscient, he is united to the Feet of the Lord. This is the Suddha condition.

The truth of this verse is often shortly expressed in the phrases:

"இருவினை யொப்பு, மலபரி பாகம்,"
"சற்குரு தரிசனம், சத்தி நிபாதம்."

ஐந்தாம் சூத்திரம்

SUTTIRAM V

ON THE RELATION OF GOD, SOUL AND BODY

GOD, THE SUPREME KNOWER AND INSTRUCTOR

பொறிபுலன் கரண மெல்லாம் புருடனால் அறிந்(து)ஆன் மாவை
அறிதரா அவையே போல ஆன்மாக்க ளனைத்தும் எங்கும்
செறிதரும் சிவன்த னாலே அறிந்திடும் சிவனைக் காணா
அறிதரும் சிவனே எல்லாம் அறிந்தறி வித்து நிற்பன்.

1. As the senses can only understand with the aid of the soul, and yet cannot know the soul, so also the soul can only understand with the grace of the Lord and yet cannot know Him. The all-knowing Siva alone knows all and imparts knowledge to all.

This power of the Lord is called His *Tirobhava Sakti.*

முதலதிகரணம்

Adhikaranam I.

WHY DON'T SOULS ALL EQUALLY UNDERSTAND WELL?

இறைவனே அறிவிப் பானேல் ஈண்டறி(வு) எவர்க்கும் ஒக்கும்
குறைவதி கங்கள் தத்தம் கன்மமேற் கோமான் வேண்டா
முறைதரு செயற்குப் பாரும் முளரிகட்(கு) இரவி யும்போல்
அறைதரு தத்தங் கன்மத் தளவினுக் களிப்பன் ஆதி. உ

2. If God imparts knowledge, then the knowledge of all must be equal. If the difference in wisdom is due to Karma, then no God is necessary. No. The Lord gives to each according to his Karma, in the same way as the earth yields according to the labour spent on it, or as the sun brings into bloom the lotus buds.

Though the soil may be equally good, one man reaps a good crop and another not, as he labours well in it or not. Though the sun is absolutely necessary for the maturity and blooming of flowers, yet the sun cannot make the bud blossom before its time. This view does not destroy the omni-penetrativeness of God, while at the same time, it preserves to the individual his responsibility. It is this view which saves Hinduism from degenerating into blind Fatalism or base Pantheism.

The following verse from *Ulakudaiya Nayanar* expands the simile of the lotus beautifully.

மலமெனுந்தடத்தில் கருமசேதகத்தின் மாயையாம் கிழங்கில் அங்குரித்து
மன்னுமூ வெட்டாந் தத்துவநாளம் மலரிதழ் வித்தையேழ் வித்தை
நலமிகுமீசன் சதாசிவ மிரண்டும் நண்ணுகே சரங்களாஞ் சத்தி
நற்பொகுட் டாகும் நாதமேவிந்து நயந்தகண்ணும் எனவிரவி
இலகுமென்னுடல் பதுமபீடிகைநீ இருந்தரு ளாசனமென்னல்
எனதுபுக்கிலதா எண்ணினேன் தெளிய இயலருட்பார்வை தந்தனையே.
அலகிலாவுயிர்கள் மலநடைக்கிலையாய் அருள்நடைக் குண்மையாய்நின்ற
ஆவடுதுறைசை அம்பலவாண அடியவர்க்கருளு மாநிதியே.

In the Tank of Anava Mala, in the mire of Karma, the lotus buld of Maya is planted and it shoots into the stalk of twety-four tatvas, and bud with petals of the seven higher tatvas up to Vidya, and Mahesvara and Sadasiva as Stamens and Sakti as the ovary and Nadham and Vindhu as the Pistil. Such is the Lotus seat formed of my body which Thou graciously occupiest. I fancied that I did occupy it myself. Thou gavest me that Light of Grace to perceive my error. Oh Thou Ambalavana of Tiruvavaduturai that art non-existent to men in bondage and existent to those dwelling in grace and who showerest His Grace to his devotees!

Cf. illustration C to 3rd Adhikarana of the 9th Sutra *Sivagnanabodha.*

CAN THE SOUL UNDERSTAND HIMSELF?

அறிந்திடும் ஆன்மா ஒன்றை ஒன்றினால் அறித லானும்
அறிந்தவை மறத்த லானும் அறிவிக்க அறித லானும்
அறிந்திடுந் தன்னை யுந்தான் அறியாமை யானுந் தானே
அறிந்திடும் அறிவன் அன்றாம் அறிவிக்க அறிவன் அன்றே. ௩

3. The soul understands only with the aid of the Supreme Intelligence, and cannot understand by himself,

inasmuch as this knowing soul knows only through some sense or other, forgets what it has learnt, and learns from others, and does not know himself the knower.

The soul is not self-luminous of Svaprakasa of Svayamjyoti, and God is defined as Svaparaprakasa, self-luminous and illumining all others.

இரண்டாமதிகரணம்

Adhikaranam II.

HOW GOD IMPARTS KNOWLEDGE

கருவியால் பொருளால் காட்டால் காலத்தால் கருமந் தன்னால்
உருவினால் அளவால் நூலால் ஒருவரா லுணர்த்த லானும்
அருவனாய் உண்மை தன்னில் அறியாது நிற்ற லானும்
ஒருவனே எல்லாத் தானும் உணர்த்துவன் அருளி னாலே. ௪

4. The One, Only God graciously imparts knowledge to the soul, by means of the various organs of sense, and sensations, by means of the luminaries, and time, Karma, and bodies, by means of books on logic and philosophy, and by the word of the Guru, inasmuch as the soul in the Kevala condition is formless and non-intelligent.

GOD REQUIRES NOT THESE AIDS FOR HIMSELF

கருவியும் பொருளும் காட்டும் காலமும் கன்மந் தானும்
உருவமும் அளவும் நூலும் ஒருவரும் உணர்த்தல் இன்றி
அருவனாய் அகில மெல்லாம் அறிந்தவை யாக்கி வேறாய்
ஒருவனே உயிர்கட் கெல்லாம் உயிருமாய் உணர்த்தி நிற்பன். ௫

5. The one God knows all without the aid of any organs or objects or luminaries or time or Karma or body or books etc. Creates the universe, is different from it, is the soul of souls and makes them know.

DOES GOD RECEIVE TAINT BY HIS PRESENCE IN THE WORLD ?

இறைவன்தன் சன்னி திக்கண் உலகின்றன் சேட்டை யென்னும்
மறைகளும் மறந்தாய் மாயை மருவிடான் சிவன வன்கண்
உறைதரா(து) அசேத னத்தால் உருவுடை உயிர்கட் கெல்லாம்
நிறைபரன் சன்னி திக்கண் நீடுணர்(வு) உதிக்கு மன்றே. ௬

6. You have forgotten the Vedic text that the worlds undergo change in the mere presence of God. God cannot be enshrouded in Maya, and no Achit can make itself felt in the presence of Siva, (the pure Chit). In His presence, the embodied souls undergo evolution and are given wisdom.

ALL ARE BUT PARTS OF HIM

உலகமே உருவ மாக யோனிகள் உறுப்ப தாக
இலகுபே ரிச்சா ஞானக் கிரியைஉட் கரண மாக
அலகிலா உயிர்ப்பு லன்கட் கறிவினை யாக்கி ஐந்து
நலமிகு தொழில்க ளோடும் நாடகம் நடிப்பன் நாதன். ௭

7. The worlds form his body; the jivas, His limbs; the Ichcha, Gnana, and Kriya Saktis, His *Antahkarana*. Inducing all the countless jivas to reap good or evil, according to their deserts, the Supreme Lord dances the Dance of Creation, Sustenance Destruction, Suppression and Liberation.

His acts are compared to a dance, as they are solely intended for the benefits of the souls (spectators) and not for any pleasure or profit of God Himself.

GOD'S GRACE HOW BESTOWED

தெரிந்துகொண் டோரோவொன் றாகச் சென்றைந்து புலனும் பற்றிப்
புரிந்திடும் உணர்வி னோடும் போகமுங் கொடுத்(து) யோனி
திரிந்திடு மதுவுஞ் செய்து செய்திகண்(டு) உயிர்கட் கெல்லாம்
விரிந்திடும் அறிவுங் காட்டி வீட்டையும் அளிப்பன் மேலோன். ௮

8. The Supreme One after inducing the jiva to unite in bodies with five senses, and undergo pleasures and pains, and thus make it gather experience by undergoing many births, and at the right time graciously grants the Higher knowledge and gives their Liberation.

GOD'S RELATION TO HIS SAKTI

அருளது சத்தி யாகும் அரன்தனக்(கு) அருளை யின்றித்
தெருள்சிவ மில்லை அந்தச் சிவமின்றிச் சத்தி யில்லை
மருளினை அருளால் வாட்டி மன்னுயிர்க் களிப்பன் கண்கட்(கு)
இருளினை ஒளியா லோட்டும் இரவியைப் போல ஈசன். ௯

9. Hara has *Grace* for His Sakti. Except as this Supreme Love and Grace, there is no Siva. Without Siva, there is no Sakti. Isa removes the illusion of the Souls with his love, and grants them bliss, just as the Sun dispels the darkness shrouding the eyes, with his light.

ஆரும் சூத்திரம்

SUTTIRAM VI.

NATURE OF THE SUPREME

அறிவுறும் பொருளோ ஈசன் அறிவுறு தவனே என்னின்
அறிபொருள் அசித்த சத்தாம் அறியாத(து) இன்றாம் எங்கும்
செறிசிவம் இரண்டு மின்றிச் சித்தோடு சத்தாய் நிற்கும்
நெறிதருஞ் சத்தின் முன்னர் அசத்தெலாம் நின்றி டாவே. க

1. If you ask wheter GOd is an object of knowledge or not, then know, if He is an object of knowledge, He will become Achit and Asat. If He cannot be known, He must be a non-entity. The all-pervading Sivam is neither, and is pure Chit and Sat. In the presence of the Sat, cognized by following the True Path, Asat will not appear.

முதலதிகரணம்

Adhikaranam I

WHAT IS ACHIT ?

ஆவதாய் அழிவ தாகி வருதலால் அறிவு தானும்
தாவலால் உலகு போகம் தனுகர ணாதி யாகி
மேவலால் மலங்க ளாகி விரவலால் வேறு மாகி
ஓவலால் அசித்தாம் சுட்டி உணர்பொரு ளான எல்லாம். உ

2. All objects of cognition are Achit. All objects of cognition come into being and are destroyed (being bound by time); they divide themselves into the worlds, bodies and organs (being bound by space) and enjoyments; they are identified at one time by the intelligence as itself (in bandha) and at another time (in moksha) are seen as separate; and they are all products of Maya. Hence all such are Achit or non-Intelligent or Asat (other than Sat.)

ASAT DEFINED

*மண்தனில் வாழ்வும் வானத் தர(சு)அயன் மாலார் வாழ்வும்
எண்தரு பூத பேத யோனிகள் யாவும் எல்லாம்
கண்டஇந் திரமா சாலம் கனாக்கழு திரதங் காட்டி
உண்டுபோல் இன்றாம் பண்பின் உலகினை அசத்தும் என்பர்.* ௩

3. The enjoyments of this life, and the bliss of the King of gods, Vishnu and Brahma, the lives of the countless millions of sentient beings, all these, may be compared to the tricks of the magician, or the dreams, or the mirage, They seem only to exist, and then perish instantly. Hence the world is spoken of as Asat.

இரண்டாமதிகரணம்

Adhikaranam II.

GOD IS NOT UNKNOWABLE

*உணராத பொருள்சத் தென்னின் ஒருபயன் இல்லைத் தானும்
புணராது நாமும் சென்று பொருந்துவ தின்றாம் என்றும்
தணவாத கரும மொன்றும் தருவது மில்லை வானத்(து)
இணரார்பூந் தொடையும் ஆமைக் கெழுமயிர்க் கயிறும் போலும்.* ௪

4. If God is unknowable, then there can be no benefit from Him; He can never pervade us; neither can we unite with him in Moksha. He cannot perform the Panchakrityas for our benefit. His existence will be like that of the flowers of the sky and of the rope formed of the hairs of the tortoise.

The truth is He cannot be known with our *Pasubodha.* We can only perceive Him with His Grace or Sivagnana.

"அவனருளே கண்ணாகக் காணின் அல்லால்
இப்படியன் இந்நிறத்தன் இவ்வண்ணத்தன்
இவன் இறைவன் என்றெழுதிக் காட்டொணாதே."

மூன்றுமதிகரணம்

Adhikaranam III

GOD IS NOT ANIRVACHANA

தத்துவம் சத்(து) அசத்துச் சதசத்தும் அன்றென் றுலென்
உய்த்துணர்ந் துண்டோ இன்றே என்றவர்க் குண்டென் றேதில்
வைத்திடும் சத்தே யாகும் மனத்தொடு வாக்கி றந்த
சித்துரு அதுஅ சித்தாம் மனத்தினுல் தேர்வ தெல்லாம். ரு

5. Why should not God be described as (Anirvachana) being neither Sat nor Asat nor Satasat? Well, if the answer to the query whether God is existent or not should be that He is existent, then it only establishes that He is Sat. Hence He is Chit which is past our human thought and speech. It is Achit that can be perceived by our human mind.

HOW GOD CAN BE KNOWN

அறிபொருள் அசித்தாய் வேறும் அறிவுறுப் பொருள்சத் தென்னின்
அறிபவன் அறியா னுகில் அதுஇன்று பயனு மில்லை
அறிபவன் அருளி னுலே அநன்னிய மாகக் காண்பன்
அறிபொரு ள்அறிவாய் வேறுய் அறிவரு ள்உருவாய் நிற்கும். சா

6. The known objects are Achit and perishable; and the unknown is called Sat; and what is the use, as God virtually is non-existent? The knower, will perceive Him with His Grace as *ananya*. God who is thus known is the knowledge different from the soul and is one with it. God will be known in the Form of love (Arul) alone.

This relation is the Advaita. Till the soul, by God's Grace becomes one with God, it is impossible to know Him. In that condition too, as the soul is one with God, it cannot know Him as other than itself, and the soul itself is Sivam. But if the Jivanmukta should for a time regain his individual consciousness, then he may feel his experience of God, just as a man waking from sleep speaks of his experience in sleep. In the next Adhikarana, even the knowledge of Yogi is said to be unreal.

நான்காமதிகரணம்

Adhikaranam IV.

THE YOGI'S CONCEPTION OF GOD NOT REAL

பாவிப்ப தென்னிற் பாவம் பாவகங் கடக்கிற் பாவம்
பாவிக்கும் அதுநா னென்னில் பாவகம் பாவங் கெட்டுப்
பாவிப்ப தென்னிற் பாவம் பாவனை இறந்து நின்று
பாவிக்கப் படுவ தாகும் பரம்பரன் அருளி னாலே. ௭

7. If God can be meditated, then as an object of our senses, He becomes Asat. If you regard Him as not conceivable by our organs, even that it is of no use. If you contemplate Him as beyond contemplation, even then it gives you no benefit, as it is a mere fiction. If you contemplate Him as yourself, that is also a fiction. Giving up these fictitious ideas of God, the only way to know Him is by understanding with his Arul or Grace.

The various conceptions of the Yogi are pronounced to be merely fictitious and symbolic. Vide, notes on the 6th Sutra in my edition of Sivagnanabodham for a fuller treatment of the subject.

WHY GOD CANNOT BE PERCEIVED

அன்னிய மிலாமை யானும் அறிவினுள் நிற்ற லானும்
உன்னிய வெல்லாம் உள்நின் றுணர்த்துவன் ஆத லானும்
என்ன(து) யானென் றோதும் இருஞ்செருக்(கு) அறுத்த லானும்
தன்னறி வதனாற் காணும் தகைமையன் அல்லன் ஈசன். ௮

8. As God is not different from the soul, as He is in the soul, and as He is the thinker of all the soul's thoughts, as in knowing Him the knower, the known and the knowledge cannot be distinguished there is no distinction, God cannot be perceived by the soul's intelligence.

The first three statements explain the Advaita relationship. The next argument shows that in God there is no distinction, of gnaturu, gnana, and gneya. The next verse gives a caution not to mistake the soul for God.

SOUL IS AND IS NOT GOD

ஒன்றெனும் அதனால் ஒன்றென் றுரைப்பதுண் டாகை யாலே
நின்றனன் வேறாய்த் தன்னின் நீங்கிடா நிலைமை யாலே
பின்றிய உணர்வுக் கெட்டாப் பெருமையன் அறிவி னுள்ளே
என்றும்நின் றிடுத லாலே இவன்அவன் என்ன லாமே. ௯

9. When 'One only without a second' is postulated, the very postulating implies that the thing postulated is different. God is not different either, as He is inseparably associated with you, and transcends all discriminating intelligence. As He is ever the *inside* of the soul, the soul can be said to Sivam.

சாதன இயல்

SATHANAVIYAL

ஏழாம் சூத்திரம்

SUTTIRAM VII.

ஆத்ம தரிசனம்

Atma Darsana

ஒன்றும் இரண்டாம் அதிகரணம்

Adhikaranams I and II

SAT CANNOT KNOW, AND ASAT CANNOT EXIST

அனைத்துஞ்சத் தென்னின் ஒன்றை அறிந்திடா(து) அசத்தா லென்னின்
முனைத்திடா தசத்துச் சத்தின் முன்னிருள் இரவி முன்போல்
நினைப்பதிங் கசத்தே யென்னில் சத்தின் முன்நிலாமை யானும்
தனைக்கொடொன் றுணர்த லானும் தானசத் துணரா(து) அன்றே. க

1. If everything is Sat, then no conscious knowledge of anything can arise. If you say that Sat becomes the knower by union with Asat (its products—the organs), no; Asat cannot appear in the presence of Sat, as no darkness can subsist in the presence of light. If you say that Asat itself is the knower, no, it cannot be, as it cannot subsist in the presence of the Sat, and as it is merely the instrument of knowledge of another.

மூன்றுமதிகரணம்

Adhikaranam III

THE KNOWER OF BOTH IS THE SOUL

சத்தசத் தறிவ தான்மாத் தான்சத்தும் அசத்தும் அன்று
நித்தனுயச் சதசத் தாகி நின்றிடும் இரண்டின் பாலும்
ஒத்துட னுதித்து நில்லா(து) உதியாது நின்றி டாது
வைத்திடுந் தோற்றம் நாற்றம் மலரினின் வருதல் போலும். உ

2. The Knower who knows both Sat and Asat is the Atma (soul). It is neither Sat nor Asat. It is eternal and Satasat. When in conjunction with them it does not show itself as they do but is one with them. It appears in them as fragrance in a flower.

As Satasat, it is united to both and in union with each, it identifies itself with each so thoroughly that it becomes each. This is a peculiar characteristic of the Soul, which Professor Drummond calls the law of assimilation.

IMPURITIES ATTACH TO SOUL AND NOT TO GOD

சுத்தமெய்ஞ் ஞான மேனிச் சோதிபால் அசத்தஞ் ஞானம்
ஒத்துறு குற்ற மெல்லாம் உற்றிடும் உயிரின் கண்ணே
சத்துள போதே வேறும் சதசத்தும் அசத்து மெல்லாம்
வைத்திடும் அநாதி யாக வாரிநீர் லவணம் போலும். ௩

3. Asat and Agnana cannot attach themselves to the Sat and Gnanasvarupi and Jyoti (God). All impurities are attached to the soul. The Vedas declare that the souls and Asat exist even eternally with God; as in the instance of the sea and water and salt.

The analogy of the sea is particularly note-worthy. There is a world of difference between the way this analogy is used by Vedantis and the way it is explained by Siddhantis. The Purvapaksha view is thus set forth by a learned Svami.

"There is but one Atman, One Self, eternally pure, *unchangeable, unchanged,* and all these various *changes* are but appearances in that One Self. Upon it, name and form have painted all these streams; it is the form that made the wave different from the sea. Suppose the wave subsides, will the form remain? No; it will vanish; the existence of the wave was entirely dependent upon the sea, but the existence of the sea was not at all dependent upon the wave. The form remains so long as the wave remains, but as soon as the wave leaves it, it vanishes, it cannot remain. This name and form is what is called *Maya.* It is this *Maya* that is making individuals, making one appear different from the other. Yet it has no existence. Maya cannot be said to exist. Form cannot exist because it depends upon another's existence. It cannot be said to non-exist, seeing that it makes all this difference. According to

the Advaita Philosophy, then, this *Maya* or *Ignorance*, name and form or as it has been called in Europe, 'time, space and causality,' is out of this One Infinite existence, showing us the manifoldness of the Universe; in substance this universe is one."

So according to this Svami, the One Infinite existence is God, and its Form is Maya and its name Ignorance! God is the Sea, and the multiformed waves, Maya. The one is *unchanged* and *unchangeable* and yet this *changes* into multiform waves which are but *appearances*. But it is on account of these *changes* and appearances, dualistic knowledge, and ignorances, and sorrow and Samsara results. and the One Infinite Existence which is *eternally pure* becomes finite and *impure*! It is on account of these *appearances*, God becomes a man, a dog, a worm; and but for these appearances God would remain a God. What converts indeed a Divinity into a brute cannot be unreal and non - existent and of no moment as unreal and non-existent, and of no moment as denoted by the use of the word 'but' in the sentences quoted above. If these • changes and appearancess are vital, how can the One Infinite Existence be called unchanged and *unchangeable* too? And what constitutes the real difference between changeable? and unchangeable? The very first definitions which the beginner in Physical Science meets with are about 'stable' and 'unstable equilibriums', in nature. The 'stable' is that which remains unaffected and without change of form by the surrounding forces of nature. 'Unstable' is easily affected by those very same forces and their forms are easily changed. And as examples are given, solids', for the 'stable', and 'liquids' and 'gases'. for the 'unstable', And what is here called the unchanged and unchangeable? It is the seawater, which physicists expressly call unstable and unchangeable? And yet there is no congruity in the comparison, and no contradiction in terms! It is the sea-water that is called here *unchangeable* and *unchanged*, which is ever the sport of the elements and the sum and the moon, which changes with each gust of the wind and with each phase of the sun and the moon! This ever-changing and tempest-tossed and discoloured waters of the deep, are they to be compared with the unchangeable Infinite One! The horrors of an howling sea who has not read of, if one has not actually witnessed? And that true poet of nature makes his Miranda truly wish.

> "Poor souls, they perished!
> Had I been any God of power,
> I would have sunk the sea within the earth."

So we would have wished too there was no sea, and no God. if all our sufferings and sorrows, poverty and misery, hatred and all the evils of our *Samsara-sagara* and ignorance, were *but* appearances of this One God!

And then again, on the analogy as explained above, what little of power and self-dependence (*Svatantram*) is left to this One Infinite Existence? Is it self-luminous and self-dependent or is it the sport of every chance? The sea that is played on by every wind and tide cannot be said to have any power and independence. Much less this God who is played on by Maya and ignorance? Our Svami eloquently asks, "suppose the wave subsides, will the form remain"? But suppose we ask "when Will the wave subside"? What answer will our Svami return to this question? The waves will subside when the winds subsided. When will the winds subside? Echo answers when? When will Maya and Avidya leave us? When our Karma ceases? Echo answers when?

The inherent fallacy in the use of this analogy as above stated is in taking the large body of sea-water as representing God. Though popular use justifies us in taking the sea-space and everything contained in it as the sea, yet the true sense of the sea is the sea-space, containing water and everything else, the all container, the formless, changeless, and unchanging and infinite space. In this view how beautiful is Saint Meykandan's simile as explained by *Kannudaiya Vallalar* and how full of meaning.

"கடல் சிவம் நீரான்மா உப்புமலம் கன்மம்
அடர்வாயுப் போதம் அலைகாண்—இடைவிடா(து)
அவ்வாதி உட்கரணம் ஐம்பொறியிற் பம்பரம்போல்
இவ்வா றுனைச்சுழற்றும் எண்."

'The Sea is Sivam, Water is the Soul; Salt is Anava Mala, Avidya or Ignorance; Karma is the Wind; the feelings of 'I' and 'Mine' (Pasu Bodha or Pasu Gnana) are the waves. The First cause of all, in accordance with your Karma ever makes you revolve, as does a top, in various births in conjunction with your external and internal senses.'

In this view, God 's Supreme Omnipresence and Immanence in nature is positively brought out and his Supreme Self-dependence and Svatantratvam is not destroyed; while the soul is not left without freedom of will and without means and hopes of salvation. By effort

and practice, he can put down his Pasubodha or gnana, and become balanced in good and bad acts (Karma), submitting himself to the Will of the Lord then he can reach the condition of Perfect Calm (Nirvana lit. non-flowing as water or air). What for? To reflect the Glory and Light of the supreme Lord and to lose himself in that Glory and Light. Look at the incomparable words of Saint Tirumuular.

"உரையற்ற தொன்றை உரைசெய்யும் ஊமர்காள்
கரையற்ற தொன்றைக் கரைகாண லாகுமோ?
திரையற்ற நீர்போற் சிந்தை தெளிவார்க்குப்
புரையற் றிருந்தான் புரிசடை யானே."

"O Ye Fools, who attempt to speak of the unspeakable
Can you reach the limits of the limitless Sea?
As the waveless stilled water of the deep,
If you reach peace of mind,
Then surely will the Lord with braided hair
Appear to you in faultless Glory.

HENCE GOD IS SVATANTRA AND SOUL IS ASVATANTRA

அறிவிக்க அறித லானும் அழிவின்றி நிற்ற லானும்
குறிபெற்ற சித்தும் சத்தும் கூறுவ(து) உயிருக் கீசன்
நெறிநித்த முத்த சுத்த சித்தென நிற்பன் அன்றே
பிறிவிப்பன் மலங்க ளெல்லாம் பின்னுயிர்க்(கு) அருளி னாலே.

4. The soul is called qualified Chit and Sat, as it knows when taught and is eternal. God is eternally Pure and Free and Intelligent and by His grace, He frees the souls of their impurities.

எட்டாம் சூத்திரம்

SUTTIRAM VIII.

முதலதிகரணம்

Adhikaranam I.

THE WAY GNANA IS IMPARTED TO THE SOUL

மன்னவன்தன் மகன்வேட ரிடத்தே தங்கி
வளர்ந்(து)அவனை அறியாது மயங்கி நிற்பப்
பின்னவனும் என்மகன்நீ என்றவரிற் பிரித்துப்
பெருமையொடும் தானாக்கிப் பேணு மாபோல்
துன்னியஐம் புலவேடர் சுழலிற் பட்டுத்
துணைவனையும் அறியாது துயருறும்தொல் லுயிரை
மன்னும்அருட் குருவாகி வந்(து)அவரின் நீக்கி
மலம்அகற்றித் தானாக்கி மலரடிக்கீழ் வைப்பன். க

1. Just as the King's son brought up among savages did not know his father till his true father came, and separating him from his wild associates, acknowledged him as his own, and had him respected even as himself. So also, does our Lord appearing as the Gracious Guru separate the sorrowing soul, which is caught among the savages of the five senses and is unable to know his own greatness or that of this Friend from its sensory environments, and purifying it of its dross and transforming it even into His own Glory, places it under His Flowery Foot.

HOW DIFFERENT SOULS ARE SHOWN GRACE

உரைதரும்இப் பசுவர்க்கம் உணரின் மூன்றும்
உயரும்விஞ் ஞானகலர் பிரளயா கலர்சகலர்
நிரையின்மலம் மலங்கன்மம் மலங்கன்ம மாயை
நிற்குமுத லிருவர்க்கு நிராதார மாகிக்
கரையில்அருட் பரன்துவிதா சத்திநிபா தத்தால்
கழிப்பன்மலம் சகலர்க்குக் கன்ம வொப்பில்
தரையில்ஆ சான்மூர்த்தி ஆதார மாகித்
தரித்தொழிப்பன் மலம்சதுர்த்தா சத்திநிபா தத்தால். உ

2. The souls are divided into three classes namely Vignanakalar, Pralayakalar and Sakalar. They have respectively attached to them, *Anava Mala, Anava Mala,* and *Karma Mala, Anava Mala,* and *Maya Mala.* To the first two classes of souls, the Supreme with limitless grace shows Himself in His Niradhara condition and removes their *mala* by the two kinds of His Saktinipada (called *Tivara* and *Tivaratara*). To the Sakalars, He shows Himself in the form of the Guru when their *mala* had become balanced, and removes their sins by means of the four kinds of *saktinipada.*

Sakalas can also become Vignanakalars and Pralayakalars by burning up their *Guna* body, formed of Prakriti, matter by the strength of their tapas and yoga. To become Vignanakalars they have also to burn up Karma. The Vignanakalars are of various grades called *Pakkuvar* (fully matured) and *Apakkuvar* (not fully matured). The latter divide themselves into *Uttama, Madhyama* and *Adhama* and Vignanakalakevalas. The *Uttamas* are the Anusadasivas and have material bodies formed of Sadakya tatva. The *Mahhyamas* are the Ashtavidyesvaras and dwell in *Isvara tatva.* The *Adhamas* are the Mahamantras, who dwell in *Sudda-vidya tatva.* Vignanakala kevalas dwell below this tatva and above *Asuddha Maya.* The Anusadasivas and Vidyesvaras become lords of creation etc., also.

The Pralayakalars dwell in the regions of the Kalati tatvas and own an eight-fold body (Puri-asktaka) and are divided into three classes.

The Sakalars dwell in the regions below Mulaprakriti and comprise all living beings, men, Asuras and Devas up to Vishnu and are of three classes.

Saktinipada is the "descending of the God's Grace His Chitsakti or divine light." As this light enters more and more into the soul, by the rubbing off of the dirt and uneven edges (mala) which surround the pure crystal, (soul), the more and more does it shine, when finally it is indistinguishably covered up and clothed by the divine light and becomes one with it. The four kinds are Manda, Vidyasakti Mandatara, Tivara, and Tivaratara. These four are

presided over respectively by Nivrittisakti, Pratishtasakti, and Santisakti. See Table of Tatvas and the Tamil commentaries for more detailed information regarding the different classes of souls.

DIFFERENT KINDS OF DIKSHA

பலவிதம்ஆ சான்பாச மோசனந்தான் பண்ணும்
படிநயனத் தருள்பரிசம் வாசகம்மா னதமும்
அலகில்சாத் திரம்யோகம் அவுத்தி ராதி
அனேகமுள அவற்றினவுத் திரிஇரண்டு திறனும்
இலகுஞா னங்கிரியை யெனஞான மனத்தால்
இயற்றுவது கிரியைஎழிற் குண்டமண்ட லாதி
நிலவுவித்துச் செய்தல்கிரி யாவதிதான் இன்னும்
நிர்ப்பீசம் சபீசமென இரண்டாகி நிகழும்.

3. Different ways by which the Acharya removes sin are *Nayana Diksha* (by the eye), *Sparsa Diksha* (by indentifying himself with the Chela), *Sastra Diksha* (by imparting instruction), *Yoga Diksha* (by entering the Chela's soul by Yoga). The forms of Hotri Diksha (sacrificial Diksha) are also various, and they are divided into Gnana and Kriya Dikshas. Gnana Diksha are mental acts; Kriya Diksha is given with the aid of Homa and sacrifices. Kriya Diksha again subdivides itself into Bijam and Nirbijam.

Diksha is from a root 'Di' meaning to shine. The original use of the word is in connection with the soma sacrifice and meant the initiatory rite of consecration. In the days of the Mahabharat, the word had undergone a change consequent on the change of religious policy itself. It meant the initiatory rite of purification before the Chela is given his *Upudesam*.

We quote the following passage from Mahabharata (Anusasana Parvam 85) wherein Lord Krishna himself describes how he got his Diksha, from Upamanyu Maharishi who recounts to him the glories of Him, who is the *Lord of Sacrifices and Vows* and who gives him certain mantras and asks him to recite them continuously. "Eight days, O Bharata, passed there like an hour, all of us thus being occupied with talk on Mahadeva. On the eighth day *I underwent the Diksha*,

according to due rites. at the hands of that Brahmana (Upamanyu). I received the staff from his hands. I underwent the prescribed shave. I took up a quantity of Kuca blades in my hand. I wore rag for my vestments. I rubbed my person with ghee. I encircled a cord of munja grass round my loins. For one month I lived on fruits. The second month I subsisted upon water. The third, the fourth and the fifth months, I passed living upon air alone. I stood all the while supporting myself on one foot, and my arms also raised upwards and foregoing sleep the while.* I then beheld, O Bharata, in the firmament an effulgence, O son of Pandu, I saw a cloud looking like a mass of blue hills, adorned with rows of cranes, embellished with many a grand rainbow, with flashes of lightning, and the thunder-fire looking like eyes set on it. Within that cloud was the puissant Mahadeva Himself of dazzling splendour, accompanied by His spouse Uma."

*Our readers will recall the famous pose of Arjuna in his tapas at Kailasa as represented in "The Seven Pagoda."

And it is our contention that in lhe Mahabharata days, the Agama rites had replaced or were replacing the old sacrificial rites of the Vedas, and modern India differs very little from the days of this period but for the rise of the new sects. And the Saivites all over India forming nearly ninety per cent of the population retain the same traditions; and the initiatory rites of Saivas of to-day are also called Diksha, accompanied formally by Homa and Yajna, the various forms of which are discussed in the next stanzas.

NIRBIJA DIKSHA DEFINED

பாலரொடு வாலிசர் விருத்தர்பணி மொழியார்
பலபோகத் தவர்வியாதிப் பட்டவர்க்குப் பண்ணும்
சீலமது நிர்ப்பீசம் சமயா சாரம்
திகழ்சுத்தி சமயிபுத் திரர்க்கு நித்தத்(து)
ஏலுமதி காரத்தை இயற்றித் தானும்
எழில்நிரதி காரையென நின்றிரண்டாய் விளங்கும்
சாலநிகழ் தேகபா தத்தி னோடு
சத்தியநிர் வாணமெனச் சாற்றுங் காலே.

4. Nirbija Diksha is what can be given to childern, to the very young and very old people, and to women and worldly men, and the sick. They need not perform the rites appropriate to the Diksha and are taught to

perform the daily rites as far as possible. These belong to the class of Niradhikara initiates. Of the three kinds of Diksha Samaya and Visesha are of one kind each. Nirvana Diksha is of two kinds; Satyo Nirvana which leads one at once into Moksha and Asatyo Nirvana which leads him only after the parting with the body.

The division here is into what is called Samaya, Visesha and Nirvana Diksha. Those who are entitled to Samaya Diksha are those in the Dasa marga. The Putra margis Sahamargis are entitled to Visesha Diksha; and Gnanamargis to Nirvana Diksha.

THE VARIOUS LORMS OF SABIJA DIKSHA

ஓதியுணர்ந் தொழுக்கநெறி இழுக்கா நல்ல
உத்தமர்க்குச் செய்வதுயர் பீசம்இவர் தம்மை
நீதியினால் நித்தியநை மித்திககா மியத்தின்
நிறுத்திநிரம் பதிகாரம் நிகழ்த்துவதும் செய்து
சாதகரா சாரியரும் ஆக்கி வீடு
தருவிக்கும் உலோகசிவ தருமிணியென் றிரண்டாம்
ஆதலினான் அதிகாரை யாம்சமயம் விசேடம்
நிருவாணம் அபிடேகம் இவற்றடங்கு ம்அன்றே. ரு

5. To the highly advanced in learning and character is granted the excellent Sabija Diksha. They are taught *Nitya*, *Naimittika* and *Kamya* duties, and become clothed with authority as Sathakas, (Chelas) and Acharyas, and attain freedom. It is of two kinds the Lokadharmini, and Sivadharmini. The divisions Samaya, Visesha and Nirvana and Abhisheka are included in Sabija and Nirbija.

Nitya duties consist in bathing and ablutions, worship of God, and keeping up of the sacred fires etc. Naimittika consist in consecrating images of God, in performing Diksha, and imparting knowledge to disciples. Kamya consists in japam and Puja with intent to acquire powers. Sathakas are only entitled to perform Nitya and Kamya ; the Acharya can perform all the three, Lokadharmini Diksha is what can be given to a *Crihastha.* Sivadharmini can only be granted to a Naishtika Brahmachari by a Naishtika Brahmachari. For further details, the reader is referred to the commentary of Gnanaprakasar.

THE PURPOSE OF DIKSHA IS THE PURIFICATION OF THE ADHVAS

அழிவிலாக் கிரியையினு ஆதல்சத்தி மத்தான்
ஆதல்அத்து வாசுத்தி பண்ணிமலம் அகற்றி
ஒழிவிலாச் சிவம்பிரகா சித்தற்கு ஞானம்
உதிப்பித்துற் பவந்துடைப்பன் அரன்ஒருமூ வர்க்கும்
வழுவிலா வழிஆறும் மந்திரங்கள் பதங்கள்
வன்னங்கள் புவனங்கள் தத்துவங்கள் கலைகள்
கழிவிலா (து)உரைத்தமுறை யொன்றினொன்று வியாத்தி
கருதுகலை சத்தியின்கண் சத்திசிவன் கண்ணும். ௬

6. Hara destroys the births of the three classes of people mentioned above, by removing their mala, by purifying their Adhvas by means of the Kriya or Gnana Diksha. The pure Adhvas (paths) are six in number, namely, Mantra, Pada, Varna, Bhuvana, Tatva, and Kala. Of these the lower one is pervaded by the one above in the above mentioned order. The last, Kala is pervaded by Sakti, and *Sakti's* place is in *Sivam*.

THE ADHVAS AS MANFIESTED BY THE NIVRITTI AND PRATISHTHA KALAS

மந்திரங்கள் முதல்ஐந்தும் கலைஐந்தின் வியாத்தி
மருவுமந் திரமிரண்டு பதங்கள் நாலேழ்
அந்தநிலை எழுத்தொன்று புவனம் நூற்றெட்(டு)
அவனிதத் துவமொன்று நிவிர்த்திஅயன் தெய்வம்
வந்திடுமந் திரம்இரண்டு பதங்கள் மூவேழ்
வன்னங்கள் நாலாறு புரம்ஐம்பத் தாறு
தந்திடும்தத் துவங்கள்இரு பத்து மூன்று
தரும்பிரதிட் டாகலைமால் அதிதெய்வம் தானும். ௭

7. The first five Adhvas are pervaded by the five Kalas. In the Nivritti Kala are Mantras two, Pada twenty-eight, Varna one, Bhuvana 108, Tatva one namely earth, and its deity is Brahma. In *Pratishtha Kala* are Mantras two. Pada twenty-one, Varna twenty-four Bhuvana fifty-six, Tatvas twenty-three; and its deity is Vishnu.

The details of all these should be learnt from the commentaries,

THE ADHVAS AS MANIFESTED BY VIDYA AND SANTI KALAS

வித்தையின்மந் திரமிரண்டு பதம்நா லைந்து
விரவும்எழுத் தேழுபுரம் இருபத்து ஏழு
தத்துவமும் ஓரேழு தங்குமதி தெய்வம்
தாவில்உருத் திரனாகும் சாந்தி தன்னில்
வைத்தனமந் திரமிரண்டு பதங்கள்பதி னொன்று
வன்னமொரு மூன்றுபுரம் பதினெட்(டு) ஆகும்
உத்தமமாம் தத்துவமும் ஒருமூன் றாகும்
உணரில்அதி தேவதையும் உயரீச னாமே. அ

8. In the Vidya Kala are Mantras two, Pada twenty, Varna sixteen, Bhuvana twenty-seven, Tatvas seven, and its deity is the imperishable Rudra. In Santi Kala are Mantras two, Pada eleven, Varna three, Bhuvana eighteen, and Tatvas three, and its deity is Mahesvara.

THE ADHVAS AS MANIFESTED BY SANTYATITA KALA

சாந்தியா தீதகலை தன்னின்மந் திரங்கள்
தாம்மூன்று பதமொன்(று)அக் கரங்கள்பதி னாறு
வாய்ந்தபுரம் மூவைந்து தத்துவங்க ள்இரண்டு
மருவும்அதி தேவதையும் மன்னுசதா சிவராம்
ஏய்ந்தமுறை மந்திரங்கள் பதினொன்று பதங்கள்
எண்பத்தொன் றக்கரங்கள் ஐம்பத்தொன் றாகும்
ஆய்ந்தபுரம் இருநூற்றோ டிருபத்து நாலாம்
அறிதருதத் துவம்முப்பத் தாறுகலை ஐந்தே. கூ

9. In the *Santyatita Kala* are Mantras three, Pada one, Varna sixteen, Bhuvana fifteen, Tatvas two, and its deity is Sadasiva. Hence the total number of Mantras is eleven, Pada eighty-one, Varna fifty-one, Bhuvana 224, Tatva thirty-six, and Kala five.

HOW THE DIFFERENT KINDS OF KARMA ARE DESTROYED BY THE DIVINE GURU

மூன்றுதிறத் தணுக்கள்செயும் கன்மங் கட்கு
முன்னிலையாம் மூவிரண்டாம் அத்து வாவின்
ஆன்றமுறை அவைஅருத்தி அறுத்துமல முதிர்வித்(து)
அரும்பருவம் அடைதலுமே ஆசா னாகித்

தோன்றிநுக ராதவகை முற்செய் கன்மத்
துகளறுத்தங் கத்துவாத் தொடக்கறவே சோதித்(து)
என்றஉடற் கன்மம்அனு பவத்தினல் அறுத்திங்(கு)
இனிச்செய்கன் மம்மூல மலம்ஞானத் தால்இடிப்பன். ௧௦

10. The Karma performed by the souls by mind, speech and body are destroyed by these being made to eat the fruits through their cause, the six Adhvas. After the eating thereof, the Anava Mala is matured and the souls reach a stage of sufficient development when God appears as the Guru, and destroys the Akamya Karma so that it may not lead to future births, and also the *Anava mala.* The Sanchita Karma is destroyed by the purification of the *Adhvas,* and Prarabda by experience in the body,

So that it follows that both Sanchita and Prarabdha Karma can only be destroyed by man's own individual efforts by purifying his faculties (Adhvas) and by tasting the fruits of both good and evil. It is then the Gnanacharya appears and perfects him with his bare touch, by sundering the Karma root, and Mala root. Hence the importance of the purification of the *Adhvas.*

இரண்டாமதிகரணம்

Adhikaranam II.

THE VARIOUS STAGES IN ONE'S RELIGIOUS EVOLUTION

புறச்சமய நெறிநின்றும் அகச்சமயம் புக்கும்
புகல்மிருதி வழிஉழன்றும் புகலும்ஆச் சிரம
அறத்துறைகள் அவையடைந்தும் அருந்தவங்கள் புரிந்தும்
அருங்கலைகள் பலதெரிந்தும் ஆரணங்கள் படித்தும்
சிறப்புடைய புராணங்கள் உணர்ந்தும் வேத
சிரப்பொருளை மிகத்தெளிந்தும் சென்றால் சைவத்
திறத்தடைவர் இதிற்சரியை கிரியா யோகம்
செலுத்தியபின் ஞானத்தால் சிவனடியைச் சேர்வர். ௧௧

11. One follows the alien religions, these enters the orthodox fold and plods through the paths of Smritis and various Asramas and their duties, practises rare Tapas,

and learns rare Vidyas, and masters the Vedas and understands the excellent Puranas, and gets a clear knowledge of the truths. He will then reach the heights of the Saiva Siddhanta. And after practising Charya, Kriya, and Yoga, he will reach the foot of Siva by means of Gnana.

Every one must at one time or other either in the present life or in the past pass and have passed through these various phases of thought and action. At all times and in all ages, and in all countries, there have been people who have had no thought except for themselves and their pleasures, who have denied any other existence but this who have denied the existence of any soul or God, who have cared more for the letter of the law and the forms of religion than for the spirit, who have lost their head and heart in endless learning and vain disputations, and who mistake symbols for truth. The path of reaching truth is indeed difficult but as men's capacities are varied they cannot but remain in these conditions till their mind is opened out and liberated. And the really true and universal religion must recognise the necessity for all these stages and beliefs and provide for them. The paths of Charya, Kriya Yoga, etc., open out only after reaching a truly developed religious and spiritual sentiment, and then most religious emotion is really distinct in kind from mere intellection or perception of certain bare truths, Nityanitya-vivekam etc.; and hence the latter should not be confounded with the above, and its place is very low in the scale of one's spiritual development.

THE DIFFERENT ENDS OF DIFFERENT PEOPLE

இம்மையே ஈரெட்டாண் டெய்திளழி லாரும்
ஏந்திழையார் முத்தியென்றும், இருஞ்சுவர்க்க முத்தி
அம்மையே யென்றும்,முத்தி ஐந்து கந்தம்
அறக்கெடுகை என்றும்,அட்ட குணமுத்தி யென்றும்,
மெய்ம்மையே பாடாணம் போல்கைமுத்தி யென்றும்,
விவேகமுத்தி யென்றும்,தன் மெய்வடிவாம் சிவத்தைச்
செம்மையே பெறுகைமுத்தி யென்றும்,செப் புவர்கள்;
சிவனடியைச் சேருமுத்தி செப்புவதிங் (கு)யாமே. கஉ

12. Some believe that the pleasures derived in the compamy of young and beautiful damsels is the highest Mukti. Some others believe a residence in the different

heavens as the highest Mukti; some others believe the annihilation of the five Skandas as the end. The Mukti of some others is the becoming possessed of the eight attributes; of some others a condition analogous to *stone*; and others, Viveka, and others say that the becoming of the true form of God is the end. Our Mukti is the reaching of the Feet of God.

Each belief and action is consequent on the particular ends in life, which each one gradually places before himself; and each one thinks his ideal is the best and would not be convinced that it is not the best. As you stay in a mango grove, you wiil find different persons entering it with certain definite objects. Some come in to carry away the dropped fuel, and twigs and dead leaves. Others come in for the bunches of the leaves, others come in to gather the fallen young raw fruit வடு, and others again for the fully grown unripe fruits, and others go in for the fruits. Some have greater relish for the unripe fruits: than for the ripe fruits (especially the taste gets peculiarly developed among pregnant women who will not be satisfied by the offer of the most tasty fruits) ; and some have a liking for fruits with a dash of sourness in it. And when people eat fruits, some think it sweet to bite and eat the fruit whole. Some are particular how they clean it ; and some would press the juice carefully and then alone taste it. There is no accounting for tastes as we say ; and each derives some pleasure and profit no doubt and yet any honest thinker cannot fail to see that there are various degrees of pleasure and profit, differing in quality and quantity.

The eight attributes (எண்குணம்) of Jainism are Ananta gnanam, Ananta-darsanam, Ananta-viryam, Ananta-sukham, Nir-namam, Nir-gotram, Nir-ayushyam, Sakala-samyata-bhavam. In Kural, chap. I. v. 9, where the word எண்குணத்தான் occurs, Parimelalagar, that prince among commentators, interprets the word according to the Saivagamas rejecting other interpretations; தன்வயத்தனாதல் self-dependent, தூயவுடம்பினனாதல் the immaculate in body, இயற்கை யுணர்வினனாதல் self-luminous, முற்றுமுணர்தல் all-knowing, இயல்பாகவே பாசங்களின் நீங்குதல் eternally free, பேரருளுடைமை all-gracious, வரம்பிலின்பமுடைமை limitless bliss. It requires indeed very little trouble to refute the fallacious belief that Saint Tiruvalluvar was a Jain or a Buddhist.

THE DEFINITION OE A UNIVERSAL RELIGION

ஓதுசம யங்கள் பொருளுணரு நூல்கள்
ஒன்றோடொன்(று) ஒவ்வாமல் உளபலவும் இவற்றுள்
யாதுசம யம்பொருள்நூல் யாதிங் கென்னில்
இதுவாகும் அதுவல்ல(து) எனும்பிணக்க தின்றி
நீதியினால் இவையெல்லாம் ஓரிடத்தே காண
நின்றதுயா தொருசமயம் அதுசமயம் பொருள்நூல்
ஆதலினால் இவையெல்லாம் அருமறைஆ கமத்தே
அடங்கியிடும் அவையிரண்டும் அரனடிக்கீழ் அடங்கும். கங

13. Religions and postulates and text books are various, and conflict one with the other. It is asked which is the true religion, which the true postulate, and which the true book. *That is the true Religion, Postulate and book, which not conflicting with this or that, everything within its own folds.* Hence all these are comprised by the Vedas and Saivagamas. And these two latter are imbedded under the sacred Feet of Hara.

No one can cavil at the definition herein given, though they may not agree with the position that Saiva Siddhanta is the supreme religion. And we confess to not having received a better definition. Elsewhere we have written on the historical and universal aspects of Saivaism; and we need only ask to-day why books like Sivagnanabodham and Tayumanavar's poems are accepted by all the different schools as expressing their own truths. A distinguished Madhva friend of mine told me after he read through Sivagnanabodham that he was mistaken in supposing that I was an Advaiti. A learned and zealous Srivaishnava scholar has written a key or microscope to the twelve slokas of the same book. And all followers of Sankara treat it only as one of their own books.

THE IMPORTANCE OF VEDAS AND AGAMAS

அருமறையா கமமுதனூல் அனைத்தும்உரைக் கையினான்
அளப்பரிதாம் அப்பொருளை அரனருளால் அணுக்கள்
தருவர்கள்பின் தனித்தனியே தாமறிந்த அளவில்
தர்க்கமொடுத் தரங்களினாற் சமயம்சா தித்து

மிருதிபுரா ணம்கலைகள் மற்றும் எல்லாம்
மெய்ந்நூலின் வழிபுடையாம் அங்கம்வே தாங்கம்
சுருதிசிவா கமம்ஒழியச் சொல்லுவதொன் றில்லை
சொல்லுவார்த மக்கறையோ சொல்லொ ணாதே. ௧௪

14. As they expound all the truths, the Vedas and Agamas are called "Mudal Nul," "Revealed Books." Their immeasurable meanings are given out duly by those who possess the Grace of God. Others try to interpret them according to their own sense and found various schools. Smritis and Puranas and Kala Sastras etc., form "Vali Nul" (*வழிநூல்*), "Guide books". The Vedangas and Upangas form "Sarbu Nul" (*சார்புநூல்*) "aid books" Nothing contains any truth not contained in the Vedas and Agamas. We cannot find anything to say to those who would assert otherwise.

'*Mudal Nul*' is defined as the Books revealed by the Supreme Being devoid of all imperfections. '*Vali Nul*' as Books agreeing with the *Mudal Nul* in their conclusions, but varying if necessary in other details. "*Sarbu Nul*" though following both the above, yet may contain variations and differences.

WHAT ARE PURVAPAKKA AND SIDDHANTA WORKS

வேதநூல் சைவநூலென்(று) இரண்டே நூல்கள்
வேறுரைக்கும் நூலிவற்றின் விரிந்த நூல்கள்
ஆதிநூல் அனாதிஅம லன்தருநூல் இரண்டும்
ஆரணநூல் பொதுசைவம் அருஞ்சிறப்பு நூலாம்
நீதியினால் உலகர்க்கும் சத்திநிபா தர்க்கும்
நிகழ்த்தியது நீள்மறையின் ஒழிபொருள்வே தாந்தத்
தீதில்பொருள் கொண்டுரைக்கும் நூல்சைவம் பிறநூல்
திகழ்பூர்வம் சிவாகமங்கள் சித்தாந்த மாகும். ௧௫

15. The only authoritative books are the Vedas and Saivagamas. All other books are derived from these. These two books are said to be eternal as they are revealed by the perfect God. Of these, the Vedas are *general*, and meant for those of the world; the Agamas are *special* and revealed for the benefit of the Saktinipadas, and they contain

truths not found in the vedas and the essential truths of the vedanta. Hence all other books are Purvapakka books, and the Sivagamas alone are Siddhanta works ?

THE GOAL OF SIDDHANTA

சித்தாந்தத் தேசிவன்தன் திருக்கடைக்கண் சேர்த்திச்
செனனமொன்றி லேசீவன் முத்த ராக
வைத்தாண்டு மலங்கழுவி ஞான வாரி
மடுத்தானந் தம்பொழிந்து வரும்பிறப்பை அறுத்து
முத்தாந்தப் பாதமலர்க் கீழ்வைப்பன் என்று
மொழிந்திடவும் உலகரெலாம் மூர்க்க ராகிப்
பித்தாந்தப் பெரும்பிதற்றுப் பிதற்றிப் பாவப்
பெருங்குழியில் வீழ்ந்திடுவர் இதுஎன்ன பிராந்தி. ௧௬

16. In the Siddhanta, the Supreme Siva has graciously revealed that He will, make mature souls Jivanmuktas in one birth after removing their Mala, by bathing them in the Ocean of Gnana and making them drink of Bliss, and freeing them of all future births, will place them under His Feet of Final Mukti. Yet how mad is the world in not believing these Holy words and falling into sin and perdition by saying all sorts of things.

THE CHARACTERISTICS OF THE SUPREME GOD

இறைவனா வான்ஞானம் எல்லாம் எல்லா
முதன்மைஅனுக் கிரகமெல்லா மியல்புடையான் இயம்பு
மறைகளா கமங்களினான் அறிவெல்லாந் தோற்றும்
மரபின்வழி வருவோர்க்கும் வாரா தோர்க்கும்
முறைமையினால் இன்பத்துன் பங்கொடுத்த லாலே
முதன்மையெலாம் அறிந்துழயங்(கு) இரண்டு போகத்
திறமதனால் வினைஅறுக்குஞ் செய்தி யாலே
சேரும்அனுக் கிரகமெலாம் காணுதும்நாம் சிவற்கே. ௧௭

17. He is the Supreme Lord, in whom all Intelligence all Power, and all Beneficence is inherent. HIS Omniscience is manifest by His Revealed Works, the Vedas and Agamas. His Omnipotence is manifest by His granting the deserts of those who follow and don't follow His commands. As He removes their Karma by making

them eat their twin fruits, He is beneficent. We behold all these Glories in Our Lord Siva.

The very symbols of God Siva show forth His glorious Power, as the author of creation, development and Regeneration, *Tirobhavam*, and Bliss.

THE FOUR MARGAS OF REACHING GOD

சன்மார்க்கம் சகமார்க்கம் சற்புத்ர மார்க்கம்
தாதமார்க் கம்மென்றுஞ் சங்கரனை யடையும்
நன்மார்க்கம் நாலவைதாம் ஞான யோகம்
நற்கிரியா சரியையென நவிற்றுவதும் செய்வர்
சன்மார்க்க முத்திகள்சா லோக்கியசா மீப்ய
சாருப்பிய சாயுச்சிய மென்றுசதுர் விதமாம்
முன்மார்க்க ஞானத்தால் எய்து முத்தி
முடிவென்பர் மூன்றினுக்கும் முத்திபதம் என்பர். கஅ

18. The four paths of reaching God are *Sanmarga*, *Sahamarga*, *Satputramarga*, and *Dasamarga*. These four margas are also called Gnana and Yoga, Kriya and Charya-padas. They will respectively lead one to *Sayujya*, *Sarupya Samipya* and *Saloka Mukti*. The first kind of Mukti attained by Gnana-marga is the final Bliss, (*Para-mukti*) the rest are called *Pada-mukti*.

DASAMARGA EXPLAINED

தாதமார்க் கம்சாற்றிற் சங்கரன்தன் கோயில்
தலம்அலகிட்(டு) இலகுதிரு மெழுக்கும் சாத்திப்
போதுகளுங் கொய்துபூந் தார்மாலை கண்ணி
புனிதற்குப்பல சமைத்துப் புகழ்ந்து பாடித்
தீதில்திரு விளக்கிட்டுத் திருநந்த வனமும்
செய்துதிரு வேடங்கண் டால்அடியேன் செய்வ(து)
யாதுபணி யீரென்று பணிந்தவர்தம் பணியும்
இயற்றுவதிச் சரியைசெய்வோர் ஈசனுல கிருப்பர். கக

19. Washing and cleaning God's Temples, culling flowers and making garlands for the adornment of God, founding flower-gardens, and lighting temples, and praising God, and obeying the commands of God's devotees, after

bowing and humbly receiving their orders, all these are the duties of the Dasamarga, and those who work in this path will reach *Sivaloka*.

SATPUTRAMARGA EXPLAINED

புத்திரமார்க் கம்புகலில் புதியவிரைப் போது
புகையொளிமஞ் சனம்அமுது முதல்கொண் டைந்து
சுத்திசெய்தா சனம்மூர்த்தி மூர்த்தி மானும்
சோதியையும் பாவித்தா வாகித்துச் சுத்த
பத்தியினால் அருச்சித்துப் பரவிப் போற்றிப்
பரிவினொடும் எரியில்வரு காரியமும் பண்ணி
நித்தலும்இக் கிரியையினை இயற்று வோர்கள்
நின்மலன்தன் அருகிருப்பர் நினையுங் காலே. ௨௦

20. Taking the fresh and fragrant flowers, *Dupa* and *Dipa*, Tirumanjana, and Naivedya, and purifying in all the five different ways, and establishing God's symbol (ஆசனமூர்த்தி) and invoking God's Presence therein as All Intelligence and Light, and worshipping the same in all love, and praying to God and praising Him, and performing also Agnihotra etc., all these comprise the duties of Kriyamarga. They who observe these duties daily will reach God's Presence.

SAHAMARGA EXPLAINED

சகமார்க்கம் புலனொடுக்கித் தடுத்துவளி இரண்டும்
சலிப்பற்று முச்சதுர முதலாதா ரங்கள்
அகமார்க்க மறிந்தவற்றின் அரும்பொருள்கள் உணர்ந்தங்(கு)
அணைந்துபோய் மேலேறி அலர்மதிமண் டலத்தின்
முகமார்க்க அமுதுடலம் முட்டத் தேக்கி
முழுச்சோதி நினைந்திருத்தல் முதலாக வினைகள்
உகமார்க்க அட்டாங்க யோக முற்றும்
உழத்தல்உழந் தவர்சிவன்தன் உருவத்தைப் பெறுவர்.

21. In Sahamarga, one has to control his senses, stop his breaths, and fix his mind, and explore the secrets of the six *Adharas* and know their Gods, and passing beyond into the regions of the bright Chandramandala, one has to drink

deep of the *Amirta* filling his whole body, and dwell fixedly on the Supreme Light. If one performs this Yoga of eight steps, his sins will fall off and he will get the form of God Himself.

The eight aspects of Yoga are *Yama, Niyama, Asana, Pranayama, Pratyakara, Dharana, Dhyana, Samadhi.* Of these, the last five are only set forth in the text, and the first three are assumed.

Yama consists in *Ahimsa, Satyam,* refraining from theft, chastity, mercifulness, devoid of deceitfulness, contentedness, courage, taking little food, and purity,

Niyama consists in performing *Tapas,* and *Japam*, and *Vratam*, believing in God, and worshipping Him, and reading and meditating on Sastras, being cheerful, fearful of evil, and intelligent.

The *Asanas* are *Svastikasana, Gomukhasana, Padmasana, Virasana, Simhasana, Bhadrasana, Muktyasana,* and *Mayurasana.*

SANMARGA EXPLAINED

சன்மார்க்கம் சகலகலை புராண வேத
சாத்திரங்கள் சமயங்கள் தாம்பலவும் உணர்ந்து
பன்மார்க்கப் பொருள்பலவும் கீழாக மேலாம்
பதிபசுபா சம்தெரித்துப் பரசிவனைக் காட்டும்
நன்மார்க்க ஞானத்தை நாடி ஞான
ஞேயமொடு ஞாதிருவும் நாடா வண்ணம்
பின்மார்க்கச் சிவனுடனும் பெற்றி ஞானப்
பெருமையுடை யோர்சிவனைப் பெறுவர் காணே. உஉ

22. In Sanmarga, one studies all the various arts and sciences and Vedas and Puranas and the different religions, and after rating all other knowledge as low, he holds on to the truth of *Tripadartha* and finding the Path of reaching God Siva, and realising the non-distinction of *Gnaturu*, *Gnana* and *Gneya*, He becomes one with God. Such great men reach Sivam.

DIFFERENCE OF GNANA AND KARMAMARGAS

ஞானநூல் தனையோதல் ஓது வித்தல்
நற்பொருளைக் கேட்பித்தல் தான்கேட்டல் நன்று
ஈனமிலாப் பொருளதனைச் சிந்தித்தல் ஐந்தும்
இறைவனடி அடைவிக்கும் எழில்ஞான பூசை
ஊனமிலாக் கன்மங்கள் தபம்செபங்கள் தியானம்
ஒன்றுக்கொன் றுயருமிவை ஊட்டுவது போகம்
ஆனமையான் மேலான ஞானத்தால் அரனை
அருச்சிப்பர் வீடெய்த அறிந்தோ ரெல்லாம். உ௩

23. Reading Gnana Sastras, and teaching and explaining them to others, learning them from others, and pondering over their purport, these constitute Gnana worship or Yagna and will lead one to the Feet of the Lord. Pure Karma-yagna, Tapas-yagna, Japa-yagna, and Dhyana-yagna are each one superior to the one below, and will only induce Bhoga. Hence Gnana worship is alone pursued by all those who know the Mokshamarga.

DIFFERENCE BETWEEN THOSE WHO ENTER SAMADHI AND THOSE WHO DO NOT

கேட்டலுடன் சிந்தித்தல் தெளிதல் நிட்டை
கிளத்தலென ஈரிரண்டாம் கிளக்கின் ஞானம்
வீட்டையடைந் திடுவர்நிட்டை மேவி னோர்கள்
மேவாது தப்பினவர் மேலாய பதங்கட்(கு)
ஈட்டியபுண் ணியநாத ராகி இன்பம்
இனிதுநுகர்ந் தரனருளால் இந்தப் பார்மேல்
நாட்டியநற் குலத்தினில்வந் தவதரித்துக் குருவால்
ஞானநிட்டை அடைந்தடைவர் நாதன் தாளே. உ௪

24. Listening to words of wisdom, meditating on them, clearly perceiving the truth, and Samadhi are the four forms of Gnana. Those who attain to Samadhi attain Moksha. Those who do not come up to the Gnana stage become Lords of the Heavenly worlds and enjoy great bliss, and by the grace of God, are reborn in good families, and by the grace of Gnanacharya attain to Samadhi, and the Feet of the Lord.

DIFFERENCE OF VEDIC AND AGAMAMARGAS

தானம்யா கந்தீர்த்தம் ஆச்சிரமம் தவங்கள்
சாந்திவிர தம்கன்ம யோகங்கள் சரித்தோர்
ஈனமிலாச் சுவர்க்கம்பெற் றிமைப்பளவின் மீள்வர்
ஈசனரியோ கக்கிரியா சரியையினில் நின்றோர்
ஊனமிலா முத்திபதம் பெற்றுலகு மெல்லாம்
ஒடுங்கும்போ தரன்முன்னிலா தொழியின்உற்ப வித்து
ஞானநெறி அடைந்தடைவர் சிவனை அங்கு
நாதனே முன்னிற்கின் நணுகுவர்நற் றுனே. ௨௫

25. Those who perform deeds of charity, Karma-yagnas, Pilgrimages to Holy-waters, observe Asrama duties, and perform Tapas, Santi-vratas, and Karma-yoga will attain to the Highest worlds and will be reborn in no time. Those who perform yoga and Kriya and Charya will attain to Pada Mukti, and at the end of Time, if they do not yet deserve God's grace, they will be reborn and will attain to Siva by Gnanamarga. If they deserve God's grace, they will at once attain God's Feet.

THE MERIT OF GIFTS TO SIVAGNANIS

சிவஞானச் செயலுடையோர் கையில் தானம்
திலமளவே செய்திடினும் நிலமலைபோல் திகழ்ந்து
பவமாயக் கடலின்அழுந் தாதவகை எடுத்துப்
பரபோகந் துய்ப்பித்துப் பாசத்தை அறுக்கத்
தவமாரும் பிறப்பொன்றிற் சாரப் பண்ணிச்
சரியைகிரி யாயோகந் தன்னினும்சா ராமே
நவமாகும் தத்துவஞா னத்தை நல்கி
நாதன்அடிக் கமலங்கள் நணுகுவிக்கும் தானே. ௨௬

26. Even if very slight gifts are made to Sivagnanis, with endless Bhakti these will appear like mountains on earth and the donors will be prevented from falling into the ocean of births, and will enjoy supreme happiness in the higher worlds, and to free themselves from Pasam they will get one more holy birth, and will without taking a long time in going through Charya, Kriya, and Yoga attain the stage of Gnana the Lotus Feet of the Lord.

SUPREME MOKSHA IS ALONE ATTAINABLE BY GNANA

ஞானத்தால் வீடென்றே நான்மறைகள் புராணம்
    நல்லஆ கமஞ்சொல்ல அல்லவா மென்னும்
ஊனத்தார் என்கடவர் அஞ்ஞா னத்தால்
    உறுவதுதான் பந்தமுயர் மெய்ஞ்ஞா னந்தான்
ஆனத்தா லதுபோவ (து)அலர்கதிர்முன் இருள்போல்
    அஞ்ஞானம் விடப்பந்தம் அறும்முத்தி யாகும்
ஈனத்தார் ஞானங்கள் அல்லா ஞானம்
    இறைவனடி ஞானமே ஞான மென்பர். உஎ

27. The Vedas, Agamas and Puranas proclaim that by Gnana alone is attainble Moksha, and yet what can we say to those fools who assert otherwise. By Agnana is begotten Bandha, (attachment). By true Gnana is attained freedom. As the darkness flies away before light, so Gnana vanishes, and with it Bhandam, and freedom is attained. By Gnana, we do not mean the Gnana proclaimed by all kinds of low dogmatists but the Knowledge and Love of the one True God.

The language of this stanza is plain. The Highest bliss is alone attainable by the attainment of the Highest Gnana. The other Margas, Charya, Kriya and Yoga are only steps leading up to Gnana. The first two Margas are usually called Bhaktimargas by other schools but the word Bhakti is so vague in its acceptation that it is not taken here to mean a particular Marga. The word is as loosely applied as the word *Gnana*, and what is real Bhakti and what is real Gnana has to be determined. But as a matter of fact, Bhakti or love of God in any sense is essential in all the four Margas we have indicated above It is love that guides the Charyavan, Kriyavan and Yogi and Gnani Without this essential love, all their acts would only be bare hypocricy And Gnana or knowledge too, is implied in our bhavanas in the lower Margas. But this knowledge is more and more symbolic in the lower stages, and as we ascend in spiritual power and genuine love, it will become more and more real. The greatest fallacy underlies in contrasting Bhakti and Gnana. There is no contrast at all but each one involves and implies the other. In social relations whether as master and servant, parents and children, friends, lovers and the loved, the relation will be unintelligible and a sham, if mutual

knowledge and love do not exist. And the more one knows the other, his or her goodness and love, the more he comes to love the other. Love is in fact the fruition of knowledge. and the Highest Gnana is when we do know and recognise, how loving God is, how great His Love is passing the love of master and parent and friend and lover,* yea passing the love of one-self* how

* Saint Manikkavachakar frequently addresses God as sweeter than his own, mother. And what is more Saint Appar says;

"என்னிலாரும் எனக்கினியாரில்லை
என்னிலும் இனியான் ஒருவனுளன்

There is nobody who is more loving than mysel'
Yet there is one more loving than myself.

"Though man sits still and takes his ease
God is at work on man;
No means, on moment unemployed
To Bless him, if he can."—*Young.*

or as Saint Tayumanavar puts it,

"*தண்ணருள் தந்தெமைக் காக்கும் சாக்ஷிப்பேறே*
யிமையளவு முபகார மல்லால் வேறொன்(று)
இயக்கா நிர்க்குணக் கடலா யிருந்தஒன்றே."

'The witness who guards me with his loving grace,
The One, the Ocean of Nirguna who, every wink of time, is engaged in doing nothing but good to me.'

The fact is we can know only and truly when we can fully realise God's inmost nature, that God is Sivam, "God is Love."

"*அன்பும் சிவமும் இரண்டென்பர் அறிவிலார்*
அன்பே சிவமாவதாரு மறிந்திலார்
அன்பே சிவமாவதாரு மறிந்தபின்
அன்பே சிவமாய் அமர்ந்திருந்தாரே."

The ignorant think God and Love are different,
None know that God and Love are the same,
When they know God and Love are the same
Then will they enter God as Love.

As it is, it is the proud boast of Saiva Siddhanta that It is a universal religion and philosophy at once, comprising all schools of philosophy

and all kinds of Bhakti and Gnanamargas and yet differing from them all. "All and not all," (எல்லாமாய் அல்லவுமாய்) is at once a characteristic of the Divine Ideal of the Siddhantis as of their Religion.

"ஒன்றுநீயல்லை அன்றிஒன்றில்லை யாருன்னை அறியகிற்பாரே."

'Thou art not aught in the universe. Nor is there aught save Thou. Who can know Thee !'

THE MANIFESTATION OF THE GURU

சூரியகாந் தக்கல்லி னிடத்தே செய்ய
சுடர்தோன்றி யிடச்சோதி தோன்றுமாபோல்
ஆரியனும் ஆசான்வந் தருளால் தோன்ற
அடிஞானம் ஆன்மாவில் தோன்றும் தோன்றத்
தூரியனும் சிவன்தோன்றும் தானுந் தோன்றும்
தொல்லுலக மெல்லாம்தன் னுள்ளே தோன்றும்
நேரியனுய்ப் பரியனுமாய் உயிர்க்குயிராய் எங்கும்
நின்றநிலை யெல்லாம்முன் நிகழ்ந்து தோன்றும். ௨௮

28. Just as the crystal emits fire when brought before the sun, so when the Divine Guru, out of the fulness of His Grace, appears before one, there will beget the first stage of Sivagnanam. Then will he see Sivam, and his own real self and the whole world in himself. Then will he perceive God as the smallest of the small and the greatest of the great, and the Soul of all souls.

Cf. மாயப்படலங்கீறித் தூயஞான நாட்டம்பெற்றேன்
"பெற்றபின் மெய்மைய, நின்பெருந்தன்மையும்கண்டேன்
காண்டலும், என்னையும்கண்டேன் பிறரையும்கண்டேன்
அந்நிலைஅ னைத்தும் கண்டேன்.
என்னை நின்னைக் காணுமாந்தர்
தம்மையுங்காணாத் தன்மையோரே."

Bursting the veil of Maya, I gained the sight of Pure Gnana,
Gaining, Oh Truth! I saw myself and saw others
I saw everything in that condition
Lo! they who did not have sight of Thee are men who did not know themselves.

THE RESULT OF THE GURU'S MANIFESTATION

மிக்கதொரு பக்குவத்தின் மிகுசத்தி நிபாதம்
மேவுதலும் ஞானம்விளைந் தோர்குருவின் அருளால்
புக்கனுட்டித் தேநிட்டை புரிந்து ளோர்கள்
பூதலத்திற் புகழ்சீவன் முத்த ராகித்
தக்கபிரி யாப்பிரிய மின்றி ஓட்டில்
தபனியத்தில் சமபுத்தி பண்ணிச்சங் கரனோ(டு)
ஒக்கவுறைந் திவர்அவனை அவன்இவரை விடாதே
உடந்தையாய்ச் சிவன்தோற்ற மொன்றுமே காண்பர். ௨௯

29. When they are sufficiently developed and receive the highest grace of God, (sattinipada), the wisdom thus heard is contemplated by the grace of the Guru ; and desire the attainment of Perfect Samadhi. They will have neither likes nor dislikes, but are absorbed in contemplation. They will treat a potsherd and gold at the same value. Like Jivanmuktas, they will so unite with God that they will never leave God, and God will never leave them ; and dwelling in Him, they will perceive only God in everything.

THE PROCESS OF UNION WITH GOD

அறியாமை அறிவகற்றி அறிவி னுள்ளே
அறிவுதனை அருளினான் அறியாதே அறிந்து
குறியாதே குறித்தந்தக் கரணங்க ளோடும்
கூடாதே வாடாதே குழைந்திருப்பை யாயில்
பிறியாத சிவன்தானே பிரிந்து தோன்றிப்
பிரபஞ்ச பேதமெலாந் தானாய்த் தோன்றி
நெறியாலே இவையெல்லாம் அல்ல வாகி
நின்றென்றுந் தோன்றிடுவன் நிராதார னாயே. ௩௦

30. By the Grace of God, getting rid of the bonds of knowledge and ignorance, receiving in his Intelligence the knowledge obtained by hearing, contemplating it in the right way in without the conjunction of the *Antahkaranas* and *Avasthas*, if you melt yourself in God, then will the Supreme Siva, who is inseparable from everything, appear to you separately, and in the third step as one and different from all the world and as *Niradhara*.

This is the famous stanza which both Saint Tayumanavar and the author of *Siva-bhoga-saram* had made the subject of Supreme Praise.

பார்விரிந்த நூலெல்லாம் பாதிவிருத் தத்தால்
சாதித்தார் பொன்னடியைச் சாருநாள் எந்நாளோ,"

The whole world's knowledge, in half a stanza
He revealed, Oh when shall I reach his golden feet.

—*St. Tayumanavar.*

"பார்விரித்த நூலெல்லாம் பார்த்தறியச் சித்தியிலே
ஓர்விருத்தப் பாதிபோதும்."—*Siva-bhoga-saram.*

God's Niradhara transcendency is thus defined in *Tirukkalirrup-padiyar* (திருக்களிற்றுப்படியார்.)

"ஆக்கப் படாத பொருளாய் அனைத்தினிலும்
தாக்கித் தானொன்றோடும் தாக்காதே—நீக்கியுடன்
நிற்கும் பொருளுடனே நிற்கும் பொருள்தானாய்
நிற்கை நிராதாரம் ஆம்.

Uncreate, immanent in everything and yet remaining separate from everything, and yet becoming one with that which becomes one with it, this is the Niradhara."

THE NATURE OF THE UNION

புண்ணியமேல் நோக்குவிக்கும் பாவங்கீழ் நூக்கும்
புண்ணியனைப் பூசித்த புண்ணியத்தி னாலே
நண்ணியஞா னத்தினால் இரண்டினையும் அறுத்து
ஞாலமொடு கீழ்மேலும் நண்ணா னாகி
எண்ணும்இக லோகத்தே முத்திபெறும் இவன்றான்
எங்கெழிலென் ஞாயிறெமக் கென்றுகுறை வின்றிக்
கண்ணுதல்தன் நிறைவதனிற் கலந்து காயம்
கழிந்தக்கால் எங்குமாய்க் கருதரன்போல் நிற்பன். ௩௧

31. Good Karma will lift one into higher births and worlds; bad Karma into lower ones. As such, sundering both, by the wisdom obtained by the virtue of worshipping the Sacred Being, and without entering into future birth in this world and lower and higher worlds, the person,

who becomes a Jivanmukta in this world, does not care where the sun shines; and feels no want, and leaving his body, enters the Fulness of Supreme God, and becomes one with that Fulness and all in all.

Gnanaprakasar deals fully in his commentary on the different views regarding the nature of the union in Moksha postulated by various schools.

THE NATURE OF JIVANMUKTAS

ஞாலமதின் ஞானநிட்டை யுடையோ ருக்கு
நன்மையொடு தீமையிலை நாடுவதொன் றில்லை
சீலமிலை தவமில்லை விரதமொடாச் சிரமச்
செயலில்லை தியானமில்லை சித்தமல மில்லை
கோலமிலை புலனில்லை கரண மில்லை
குணமில்லை குறியில்லை குலமு மில்லை
பாலருடன் உன்மத்தர் பசாசர்குண மருவிப்
பாடலினொ டாடல்இவை பயின்றிடினும் பயில்வர். ௩௨

32. They who attain to Gnana-samadhi, have neither likes nor dislikes; they desire nothing; they have no religious observance and Tapas, Vratas and Asrama rules, and Dhyana. They have no change in their hearts. They care not for religious marks. They do not follow the lead of their bodily and mental senses. They are above Gunas and they have no ideals and no caste. They become like children and mad men and possessed persons, and they may delight in singing and dancing also.

தேசமிடம் காலம்திக் காசனங்க ளின்றிச்
செய்வதொன்று போற்செய்யாச் செயலதனைச் செய்தங்(கு)
ஊசல்படு மனமின்றி உலாவல் நிற்றல்
உறக்கமுணர் வுண்டிபட் டினியிருத்தல் கிடத்தல்
மாசதனில் தூய்மையினில் வறுமை வாழ்வில்
வருத்தத்தில் திருத்தத்தில் மைதுனத்தில் சினத்தில்
ஆசையினில் வெறுப்பில்இவை யல்லாது மெல்லாம்
அடைந்தாலும் ஞானிகள்தாம் அரனடியை அகலார். ௩௩

33. They require not the aids of place, time and postures. They perform actions without any thought of

the results; their minds do not move like a swing; they never leave the Feet of Lord, in all their daily actions, in walking, and sitting, in sleeping or waking, in eating or starving, in purity or impurity, in wealth or poverty, in pain or pleasure, in enjoyment or separation, in like or dislike, or in any other state which ordinarily causes change.

A PARTICULAR UPASANA TO REACH SAMADI

இந்நிலைதான் இல்லையேல் எல்லாம் ஈசன்
இடத்தினிலும் ஈசனெல்லா விடத்தினிலும் நின்ற
அந்நிலையை அறிந்தந்தக் கரணங்கள் அடக்கி
அறிவதொரு குறிகுருவின் அருளினால் அறிந்து
மன்னுசிவன் தனையடைந்து நின்றவன்த னாலே
மருவுபசு கரணங்கள் சிவகரண மாகத்
துன்னியசாக் கிரமதனில் துரியா தீதம்
தோன்றமுயல் சிவானுபவம் சுவானுபூ திகமாம். ௩௪

34. If you have not yet reached this condition, then perceive the truth of everything being in God and God being in everything, and control your internal senses, and practise what your Gnanaguru has graciously taught you and reach God who is immanent in yourself. Reaching Him, your human faculties will all be converted into Divine faculties. Try to realize the transcendent Being even in your waking condition. Then also your Sivanubhuti will become Svanubhuti.

This is the famous Dhahara Upasana set forth in most Upanishats. See p. 208, vol. II, of Siddhanta Dipika.

THE GREATNESS OF THE JIVANMUKTAS

சாக்கிரத்தே அதீதத்தைப் புரிந்தவர்கள் உலகிற்
சருவசங்க நிவிர்த்திவந்த தபோதனர்கள் இவர்கள்
பாக்கியத்தைப் பகர்வதுஎன் இம்மையிலே உயிரின்
பற்றறுத்துப் பரத்தையடை பராவுசிவ ரன்றே
ஆக்குமுடி கவித்தரசாண் டவர்கள்அரி வையரோ(டு)
அனுபவித்தங் கிருந்திடினும் அகப்பற்றற் (று)இருப்பர்
நோக்கியிது புரியாதோர் புறப்பற்றற் றாலும்
நுழைவர்பிறப் பினின்வினைகள் நுங்கி டாவே. ௩௫

35. Those who can realize the Supreme Being even in their waking condition, they are the saints who have attained to Sarva Nivritti, or absolute renunciation. And how are we to describe their greatness? They even in this life have freed themselves from all bonds, and obtaining Sivam, have become God themselves. Even if they rule and enjoy as crowned kings they will have no attachment to this world. If one does not reach this Samadhi, even if they get rid of all external bonds, he will enter birth and his mala will not be destroyed.

மூன்றுமதிகரணம்

Adhikaranam III

IS THERE ANUBHUTI IN MOKSHA?

கருவிகழிந் தாற்காணா ரொன்றுமெனிற் காணார்
காணாதார் கன்னிகைதான் காமரசங் காணாள்
மருவிஇரு வரும்புணர வந்த இன்பம்
வாயினாற் பேசரிது மணந்தவர்தாம் உணர்வர்
உருவினுயிர் வடிவதுவும் உணர்ந்திலைகாண் சிவனை
உணராதார் உணர்வினால் உணர்வதுகற் பனைகாண்
அருள்பெறின்அவ் விருவரையும் அறிவிறந்தங் கறிவர்
அறியாரேற் பிறப்பும்விடா(து) ஆணவமும் அறாதே. ௩௬

36. If you say that nothing can be perceived when we lose our senses, 'no; nothing can be perceived by those who have not seen the True. The immature virgin cannot understand what love is. When two lovers unite, their pleasure cannot be expressed in words. They alone can know. Those without the aid of God's grace cannot know themselves. If any such say they have perceived God with their ordinary senses, it is all a delusion. If they are possessed of God's Grace, they can perceive themselves and God without perception. If they don't, their births will not cease, and the Anava cannot be sundered.

As nature avoids vacuum, so the soul cannot exist unless it be filled in by the world or God. So to get freed from the world, the only means is to get into the eternal Bliss of God If not so filled, the soul

will again revert back and fall into the world. Such are the logical results which flow from the views of Buddhists and Mayavadis, and honest people like Mrs, Besant do not shrink from stating plainly such a consequence. To them, the concluding words of every Upanishat "There is no return, there is no return," are mere comforting words. There is no end to births, and "there is an ever-recurring necessity of Samsara." But the true Advaita-Siddhantis' position is different. He prefers to believe that the words of the Upanishat are true and not empty words. He strengthens his position both by logic and experience. St. Tiruvalluvar not content with stating the position here taken by St. Arul Nandi once states it twice.

"பற்றுக பற்றற்ருன் பற்றினை அப்பற்றைப்
பற்றுக பற்று விடற்கு."

Desire the desire of Him who is desireless,
Desire His Desire, so that desires may leave you.

"சார்புணர்ந்து சார்பு கெடவொழுகின் மற்றழித்துச்
சார்தரா சார்தரு நோய்."

Knowing your true support, you leave your (earthly) support, then will that ill that binds you leave you alone, fully destroyed.

Cf. The Vedic Texts:

"By Meditating. the Muni goes to the source of all beings, the witness of all, beyond all darkness" (Kaivalya Upanishat).

"By churning with Gnana alone does the wise man burn up the bond" (Pasa) (ibid).

"Knowing the Deva, the shining one, he is released from all bonds." (Pasas) (Sveta. Up. 1-8.)

"Knowing Him, Isa, they become immortal." Ibid. iii. 7.

"When men should roll up the ether like a hide, then only, without first knowing Siva, there could be an end of pain. (Svet. Up. vi. 20).

"The knower of Brahman reaches the Supreme." (Tait. Up. II. ii. 1).

"Knowing Siva, he passes into peace for ever." (Svet. Up. iv. 14).

"A man who has left all grief behind, sees the Majesty of the Lord the Passionless, by the Grace of the Creator." (Ibid. iii 20).

For further treatment of the subject see the "Note on Nirvana."

நான்காமதிகரணம்

Adhikaranam IV.

ONE MEANS OF GETTING FREED; THERE IS NO RETURN FOR THE FREED

பன்னிறங்கள் அவைகாட்டும் படிகம்போல் உள்ளம்
பலபுலன்கள் நிறங்காட்டும் பரிசுபார்த் திட்(டு)
இந்நிறங்கள் என்னிறம்அன் றென்று தன்றன்
எழில்நிறங்கண் டருளினால் இந்நிறத்தின் வேறாய்ப்
பொய்ந்நிறமாம் புலன்நிறங்கள் பொய்யெனமெய் கண்டான்
பொருந்திடுவன் சிவத்தினொடும் போதான் பின்னை
முன்னிறைநீர் சிறைமுறிய முடுகி யோடி
முந்நீர்சேர்ந் தந்நீராய்ப் பின்னீங்கா முறைபோல். ௩௭

37. Knowing that soul is like the crystal showing the colours of those in contact, and that it shows in itself all the actions of the internal and external senses, and knowing that such action of the senses are no part of himself, and distinguishing his own real beautiful self by the Grace of God from the false colours of the senses, the seer of such truth will unite with the Lord and will never after leave Him, like the rushing waters of the river breaking its banks and reaching the ocean, become one with it and can never more return.

The author merely echoes the concluding words of the Upanishats when he says that there is no return for the freed soul; a subject discussed by Badarayana in his concluding sutras. Note the use which our Saint has made of the analogy of the Rivers and the Ocean, and the absurd use of it made by Prof. Duessen. (Vide pp.85 to 87, vol. III, S.D.)

The rough and discoloured diamond or crystal or muddy and discoloured water stands for the soul; and the roughness and discoloration and rust stand for the malas eternally attached to them. But it is possible to get freed from this dirt and discoloration. By polishing and rubbing and filtering (process of births and deaths) the rough diamond can be made smooth and clear, and the muddy water can be made crystalline. What is the result? The light that was not seen before is seen now and enjoyed and it is for this light alone that we prize the diamond, so much so that we call them '*Brilliants*.'

But is this light and brilliance its own? Where was it when it was covered by dust. Where is it when the brightest diamond is kept in darkness? The fact is, the light is not its own, it comes from another source, it enters it and permeates it and covers it so fully that the crystal is indistinguishable from it. When the diamond is covered by dirt etc,, the dirt etc. prevented the light fron entering it. When it was in darkness, no light was in union. So in bandha, our maya and mala prevent us from seeing the Light; the Light will enter us more and more, the more and more we get freed from this dirt; till at last the Jivanmukta becomes all Light and all God. The fatal fallacy committed by Mayavadis is in taking the reflected Light as Jiva or Jivatma. It is not Jiva. The Jiva is the crystal or water. They say the reflection or light is God and this is quite correct ("ஒண்பளிங்கி னூட்பதித்த சோதியானே', —Appar). The identlfying of Jiva with God will be like identifying water or crystal with Light. But in Moksha, we still reach a process of identification as when we name a diamond, a brilliant. So indeed the Advaita Siddhantis always declare that the freed Jiva is Siva' What occurs is, the individuality of the crystal or water or the river is lost and what is actually perceived is the Light or God. In Moksha, there is feeling and there is perception of God but there is no consciousness of such feeling or perception. When consciousness enters there will be duality When there is no consciousness, there is absolute oneness or Advaitam. The following is pure language of science and is equally applicable to the case before us.

"When a river enters the sea, it soon loses its *individuality*, it becomes merged in the body of the ocean, where it loses its curent, and where therefore it has no power to keep in suspension the sediment which it had brought down from the higher lands." (The story of a piece of coal p. 42 Newnes). When the individuality, the feeling of 'I' and 'mine' Ahankara or Anava is lost, the soul merges in God, and becomes indistinguishable, the Karmic force is lost, and it cannot revert back (கலந்தபின் பிரிவுயில்லை - Devaram) and become incapable of sinning, and cannot leave the Feet of the Lord. See further note to chap.' vi. "Light of Grace."

THE NATURE OF GOD'S OMNIPRESENCE

எங்குந்தான் என்னில்நாம் எய்த வேண்டா
எங்குமிலன் என்னின்வே றிறைறயு மல்லன்
அங்கஞ்சேர் உயிர்போல்வன் என்லின் அங்கத்(து)
அவயவங்கள் கண்போலக் காணு ஆன்மா

இங்குநாம் இயம்புந்தத் துவங்களின்வைத் தறிவ(து)
இறைஞானந் தந்துதாள் ஈதல்சுட ரிழந்த
துங்கவிழிச் சோதியும்உட் சோதியும்பெற் றூற்போல்
சோதிக்குட் சோதியாய்த் தோன்றிடுவன் காணே. ௩௮

38. If God is everywhere, (and everything), then there is no necessity for our reaching Him. If He is not everywhere, then He is not God. His connection is like that of the soul in the body. The eye can see but not the other parts of the body though the soul pervades them all. The soul can see, but not various tatvas in union with him. By the grace of the Lord alone, will he attain to the Pati-gnana. Then will he be like the blind man who gets his eye-sight restored to him, and perceives God as the Light of Light.

TO GET FREED FROM VASANAMALA

பாசிபடு குட்டத்திற் கல்லினைவிட் டெறியப்
படும்பொழுது நீங்கிஅது விடும்பொழுதிற் பரக்கும்
மாசுபடு மலமாயை அருங்கன்மம் அனைத்தும்
அரனடியை உணரும்போ தகலும்பின் அணுகும்
நேசமொடுந் திருவடிக்கீழ் நீங்காதே தூங்கும்
நினைவுடையோர் நின்றிடுவர் நிலையதுவே யாகி
ஆசையொடும் அங்குமிங்கும் ஆகிஅல மருவோர்
அரும்பாசம் அறுக்கும்வகை அருளின்வழி யுரைப்பாம். ௩௯

39. Just as when you drop a stone into a pond covered with moss, the waters get cleared for a while and covered again, the Mala, Maya and Karma will become detached from the man when he is attached to God; they become attached to him, again otherwise. Those who dwell on the Feet of the Lord with love and steadiness will never lose their samadhi. To those who cannot always fix their minds on God, we will give another means whereby they can cut their bonds asunder.

ஒன்பதாம் சூத்திரம்

SUTTIRAM IX.

Purification of the Soul

முதலதிகரணம்

Adhikaranam I

MEDITATE ON SRIPANCHAKKARA

பாசஞா னத்தா லும் பசுஞானத் தா லும்
பார்ப்பரிய பரம்பரனைப் பதிஞானத் தாலே
நேசமொடும் உள்ளத்தே நாடிப் பாத
நீழற்கீழ் நில்லாதே நீங்கிப் போதின்
ஆசைதரும் உலகமெலாம் அலகைத்தேர் ஆமென்(று)
அறிந்தகல அந்நிலையே யாகும் பின்னும்
ஓசைதரும் அஞ்செழுத்தை விதிப்படி உச்சரிக்க
உள்ளத்தே புகுந்தளிப்பன் ஊனமெலாம் ஓட. க

1. Him, who cannot be understood by the Pasu and Pasagnana, if you cannot reach, not possessing sufficient Patignana and love in your heart, and are separated from his Divine Foot, you can reach Him, if you regard the alluring world as a mirage and get free from its clutches. If you again meditate constantly according to law on the Sri-Panchakkara. The Supreme will graciously enter your heart, driving away your darkness.

PASA AND PASUGNANA DEFINED

வேதசாத் திரமிருதி புராணகலை ஞானம்
விரும்பசபை வைகரியா தித்திறங்கள் மேலாம்
நாதமுடி வானவெல்லாம் பாச ஞானம்
நணுகிஆன் மாஇவைகீழ் நாட லாலே
காதலினல் நான்பிரம மென்னு ஞானம்
கருதுபசு ஞானம்இவ னுடலிற் கட்டுண்(டு)
ஓதியுணர்ந் தொன்றொன்று உணர்ந்திடலாற் பசுவாம்
ஒன்றாகச் சிவன்இயல்பின் உணர்ந்திடுவன் காணே. உ

2. Pasugnanam consists of the knowledge of the Vedas, Sastras, Smritis, Puranas and Arts, and of the Mantras from Asabhai, Vaikhari to Nada. When the soul realises that he is above all these Tatvas, he thinks that he is Brahma. This knowledge is Pasugnanam. But, he cannot be the equal of Brahma, as he is bound in a body, and has to learn and know, and one by one. The Supreme Siva knows alone without extraneous aid.

EXTINCTION OF SENSES IS NO MOKSHA

கரணங்கள் கெடவிருக்கை முத்தியா மென்னில்
    கதியாகும் சினைமுட்டை கருமரத்தின் உயிர்கள்
மரணங்கொண் டிடஉறங்கி மயங்கிமூர்ச் சிக்க
    வாயுத்தம் பணைபண்ண வல்விடத்தை அடையச்
சரணங்கள் புகுநிழல்போல் தனைஅடையுஞ் சமாதி
    தவிராது மலமிதுவும் பசுஞான மாகும்
அரணங்க ளெரித்தவன்தன் அடியைஅறி விறந்தங்(கு)
    அறிந்திடீர் செறிந்ததுகள் அகற்றி டீரே. ௩

3. If you hold that the extinction of the senses is alon Mukti, then we may as well hold that the eggs of fishes and fowls, and seeds, and persons dead and in a swoon, in sleep and in yoga, and while bitten by a serpent are all in Mukti condition ! If you would compare the Samadhi condition to the condition of Light, when one's shadow gradually lessens and disappears under one at noon, even then the darkness will not vanish and this Gnanam is also Pasugnanam. Know then without knowing, the feet of Him who burnt the Tripura and then you will burn your faults away.

In the latter case, no account is taken of the Gnanasurya and hence there will be no removal of darkness.

THE NECESSITY FOR DIVINE GRACE

சிவனைஅவன் திருவடிஞா னத்தாற் சேரச்
    செப்புவது செயல்வாக்குச் சிந்தை யெல்லாம்
அவனையணு காவென்றும் ஆத லாலும்
    அவனடிஅவ் வொளிஞான மாத லாலும்

இவனும்யான் துவக்குதிரம் இறைச்சி மேதை
என்புமச்சை சுக்கிலமோ இந்திரியக் கொத்தோ
அவாகல எனையறிவேன் எனும்ஐய மகல
அடிகாட்டி ஆன்மாவைக் காட்ட லானும் ௪

4. Why we say that God can be reached only by the aid of His Foot wisdom is because, He can never be reached by our human speech, thought, or action because His Feet represent. The Light of His Wisdom, and because it is by the aid of His Feet Grace, the soul is freed from the doubt whether he is one with his bodily organs or sensès, and is shown his real self.

HOW GOD MANIFESTS HIMSELF

கண்டிடுங்கண் தனைக்காணா கரணங் காணா
கரணங்கள் தமைக்காணா உயிருங் காணா
உண்டியமர் உயிர்தானுந் தன்னைக் காணா(து)
உயிர்க்குயிராம் ஒருவனையுங் காணா தாகும்
கண்டசிவன் தனைக்காட்டி உயிருங் காட்டிக்
கண்ணாகிக் கரணங்கள் காணாமல் நிற்பன்
கொண்டரனை உளத்திற்கண் டடிகூடிற் பாசம்
கூடாது கூடிடினும் குறித்தடியில் நிறுத்தே. ௫

5. The eye that sees all cannot see itself nor the internal sense that guides it. These internal senses cannot know themselves nor the soul. The soul itself which enjoys cannot know itself nor One who is the Soul of his soul. Hence, Siva, the All-seer, manifests Himself to the soul and shows him his own Self, and though unseen by the senses stands as the eye of all. If you know Him thus, and see Him in your heart and join His Foot, the Pasa will drop off. Even if the Pasa joins you, stand fast in His Foot.

இரண்டாமதிகரணம்

Adhikaranam II.

HOW BLISS IS CONFERRED

குறித்தடியில் நின்(று) அட்டகுணமெட்டுச் சித்தி
கோகனதன் முதல்வாழ்வு குலவுபத மெல்லாம்
வெறுத்துநெறி அறுவகையும் மேலொடுகீ ழடங்க
வெறும்பொயென நினைந்திருக்க மேலொடுகீ ழில்லான்
நிறுத்துவதோர் குணமில்லான் தன்னையொரு வர்க்கு
நினைப்பரியான் ஒன்றுமிலான் நேர்படவந் துள்ளே
பொறுப்பரிய பேரன்பை அருளிஅதன் வழியே
புகுந்திடுவன் எங்குமிலாப் போகத்தைப் புரிந்தே. ௬

6. If one stands steadfast in the path, leaving the acquisition of the eight attributes and eight powers, (Siddhis) alone etc., the worlds of Brahma and other Gods; and passing the bonds of the six adhvas and rejects all these as the veriest lie, then will He who has neither ups nor downs, who has no limiting qualities and is not conceivable by any person who has no desires of his own enter your heart Himself, filling it with boundless love and bless you with the rarest joy.

மூன்றாமதிகரணம்

Adhikaranam III

THE TRUE EXPLANATION OF 'TATVAMASI'

கண்டஇவை யல்லேன்நான் என்றகன்று கணேக்
கழிபரமும் நானல்லேன் எனக்கருதிக் கசிந்த
தொண்டிெனோடும் உளத்தவன்றான் நின்றகலப் பாலே
சோகமெனப் பாவிக்கத் தோன்றுவன்வே றின்றி
விண்டகலும் மலங்களெலாம் கருடதியா னத்தால்
விடம்ஒழியும் அதுபோல விமலதையும் அடையும்
பண்டைமறை களும்அதுநா ன்ஆனேன் என்று
பாவிக்கச் சொல்லுவதிப் பாவகத்தைக் காணே. ௭

7. Seeing ourselves different from the seen world, and from the unseen God, and loving Him in all humility' and

from His intimate connection with us, if we meditate that 'I am He', then will He appear to us, as one with us. As the poison leaves one by the snake-charmer's meditation of *Garuda* so will our sins fall off and purity be attained. This is the reason why the old Vedas teach us to practise the Mantra 'I am He'

Soham = Sa + Aham, meaning "He!" Hamsa is another form of it (Aham + Sa); This Soham is regarded as a mantra, based on the Mahavakyas for practice or Bhavana or Sadhana and not for proof. The principle is based on that formulated by western psychologists to the effect that, by practice and in some mental disorders, the idea itself becomes an actuality. The principle enunciated by Saint Meykandan is ('அதுஅது ஆதல்'); the soul or mind becomes that with which it identifies itself. It becomes pure matter, body, when it identifies itself as body; and when it identifies itself as Param, it becomes the Param.

"ஆணவத்தோ(டு) அத்துவிதம் ஆனபடி மெய்ஞ்ஞானத்
தாணுவினோ(டு) அத்துவிதம் ஆகும்நாள் எந்நாளோ."

'Oh! for the day, when I shall become one (Advaita) with the everlasting Truth and Wisdom as I am one (Advaita) with *Anava*.

THE PANCHAKSHARA

அஞ்செழுத்தால் ஆன்மாவை அரனுடைய பரிசும்
அரனுருவும் அஞ்செழுத்தால் அமைந்தமையும் அறிந்திட்(டு)
அஞ்செழுத்தால் அங்ககர நியாசம் பண்ணி
ஆன்மாவின் அஞ்செழுத்தால் இதயத் தர்ச்சித்(து)
அஞ்செழுத்தாற் குண்டலியின் அனலை யோம்பி
அனைவரிய கோதண்டம் அணைந்தருளின் வழிநின்(று)
அஞ்செழுத்தை விதிப்படிஉச் சரிக்கமதி அருக்கன்
அணைஅரவம் போற்றோன்றும் ஆன்மாவில் அரனே. அ

8. Knowing in the Light of Sri-Panchakshara, his subordination to God, and seeing His Form also in the Panchakshara, and doing *Anga-kara-nyasa* (touching the parts of the body with the hand) with the Panchakshara, and worshipping God in the heart performing homa in the navel and Dhyana in the Frontal Brow with Panchakshara,

and pronouncing the Panchakshara according to law, the Lord will appear to the soul, even as the invisible planets Ragu and Ketu appear in the eclipse of the sun and the moon.

The mysteries and the details of this have to be learnt through the Guru.

WORSHIPPING IN THE HEART

நாட்டுமித யந்தானும் நாபியினில் அடியாய்
 ஞாலமுதல் தத்துவத்தால் எண்விரல்நா ளத்தாய்
மூட்டுமோ கினிசுத்த வித்தைமல ரெட்டாய்
 முழுவிதழ்எட் டக்கரங்கள் முறைமையினின் உடைத்தாய்க்
காட்டுகம லாசனமேல் ஈசர்சதா சிவமும்
 கலாமூர்த்த யாம்இவறறின் கண்ணுறுஞ் சத்தி
வீட்டைஅருள் சிவன்மூர்த்தி மாகுகிச் சத்தி
 மேலாகி நிற்பன்இந்த விளைவறிந்து போற்றே. ௯

9. As regards the lotus of the heart, its root is the navel, its stalk are the tatvas from the earth, its calyx is the Mohini or lower Maya, the eight petals are the Suddha-Vidya, the markings in these petals are the eight Aksharas, the stamens are the Isvara, Sadasiva and their Saktis. The pistil and ovary is the Sakti-tatva. And above this Sakti is seated the Supreme Siva. And worship Him knowing this Supreme condition.

THE EFFECT OF THIS INTERNAL WORSHIP

அந்தரியா கந்தனை முத்திசா தனமாய்
 அறைந்திடுவர் அதுதானும் ஆன்மசுத்தி யாகும்
கந்தமலர் புகையொளிமஞ் சனம்அமுது முதலாக்
 கண்டனஎ லாம்மனத்தாற் கருதிக் கொண்டு
சிந்தையினிற் பூசித்துச் சிவஞா னத்தால்
 சிந்திக்கச் சிந்திக்கத் தர்ப்பணத்தை விளக்க
வந்திடும்அவ் வொளிபோல மருவிஅர னுளத்தே
 வரவரவந் திடுவன்பின் மலமான(து) அறுமே. ௰

10. This internal worship or Yagna is regarded as Muktisadhana, because it purifies the soul. Using sandal, flowers, *Dupa* and *Dipa* and *Manjana* and food with

esoteric meaning, aad worshipping Him in the Heart; as one thinks and thinks of Him with Gnana. He will gradually enter your heart, as does the light when the lotus is cleared and cleaned. Then the impurities will all disappear.

The sandal symbol symbolises Vairagya ; flowers, the eight external virtues such as abstaining from killing etc.. being the control of the external senses ;—*Dupa,* incense, is pride, which has to be offered up ; *Dipa,* light is one's intelligence ; the *Tirumanjana,* water, is contentedness ; food is one's egoism.

ANOTHER MEANS: EXTERNAL WORSHIP

புறம்பேயும் அரன்கழல்கள் பூசிக்க வேண்டில்
பூமரத்தின் கீழுதிர்ந்த போதுகளுங் கொண்டு
சிறந்தாருஞ் சீர்ச்சிவனை ஞானத்தா லங்குச்
சிந்திக்கும் படிஇங்குச் சிந்தித்துப் போற்றி
அறம்பாவங் கட்குநாம் என்கடவேம் என்றும்
ஆண்டவனைக் கண்டக்கால் அகம்புறமென் றுதே
திறம்பாதே பணிசெய்து நிற்கை யன்றோ
சீரடியார் தம்முடைய செய்தி தானே. கக

11. If one desires to worship God externally, let him take the flowers fallen under the tree and worship and praise the Supreme Siva in some visible symbol in the same manner as in internal worship. Let him be resigned, thinking that he himself is not responsible for good and evil, and let him see God in everything without making distinction of internal or external worship. This will constitute the great merit of superior Bhaktas.

THE EFFECT OF SUCH WORSHIP.

இந்தனத்தின் எரிபாலின் நெய்பழத்தின் இரதம்
எள்ளின்கண் எண்ணெயும்போல் எங்குமுளன் இறைவன்
வந்தனைசெய்(து) எவ்விடத்தும் வழிபடவே அருளும்
மலமறுப்போர் ஆன்மாவின் மலரடிஞா னத்தாற்
சிந்தனைசெய்(து) அர்ச்சிக்கச் சிவன்உளத்தே தோன்றித்
தீஇரும்பைச் செய்வதுபோற் சீவன் தன்னைப்
பந்தனையை அறுத்துத்தா னாக்கித்தன் னுருவப்
பரப்பெல்லாங் கொடுபோந்து பதிப்பன்இவன் பாலே. கஉ

12. God will show His Grace removing one's mala, if one worships and sees God present everywhere as fire in wood, *ghee* in milk, juice in fruit and oil in seeds; such worship will dispose God to enter his heart and remove his *mala* and convert him into His own Form and dwell in him in all His glory, just as the iron is converted into the form of the fire itself.

பயன் இயல்

PAYANIYAL

பத்தாம் சூத்திரம்

SUTTIRAM X

மலமழிதல்

Pasatchaya

முதலதிகரணம்

Adhikaranam I.

WHY AKAMYAKARMA CANNOT AFFECT THE JIVANMUKTA

இவனுலகில் இதமகிதம் செய்த வெல்லாம்
இதமகிதம் இவனுக்குச் செய்தார்பால் இயையும்
அவனிவனாய் நின்றமுறை ஏக னாகி
அரன்பணியின் நின்றிடவும் அகலுங் குற்றம்
சிவனும்இவன் செய்தியெலாம் என்செய்தி யென்றும்
செய்ததெனக்(கு) இவனுக்குச் செய்த தென்றும்
பவமகல உடனாகி நின்றுகொள்வன் பரிவாற்
பாதகத்தைச் செய்திடினும் பணியாக்கி விடுமே.

1. The good or evil which is done to him will redound only on those who do good or evil to him. His faults will vanish when, by soham-relation, he becomes one with God, and dedicates all acts to Hara, and stands fixed in this portion. And God also will hold all his acts as His own and everything done to him as done to Himself and will remain united to him driving away his faults. The greatest sins, when committed in this condition of all love, will only be good service and not otherwise.

BECAUSE THE JIVANMUKTA IS DEVOID OF THE FEELING OF 'I' AND 'MINE.'

யான்செய்தேன் பிறர்செய்தார் என்னதுயான் என்னும்
இக்கோணை ஞானஎரி யால்வெதுப்பி நிமிர்த்துத்
தான்செவ்வே நின்றிடஅத் தத்துவன்தான் நேரே
தனையளித்து முன்நிற்கும் வினையொளித்திட் டோடும்
நான்செய்தேன் எனுமவர்க்குத் தானங் கின்றி
நண்ணுவிக்கும் போகத்தைப் பண்ணுவிக்குங் கன்மம்
ஊன்செய்யா ஞானந்தான் உதிப்பி னல்லால்
ஒருவருக்கும் யானெனதிங் கொழியா தன்றே. உ

2. As he burns away by the fire of his wisdom the feeling of 'I' and 'Mine' that 'I did this,' 'others did that,' and stands steadfast in the path, that Sat manifests Himself to him, and drives away his karma. To him who retains this feeling of self, God is non-apparent, and he eats the fruit of his karma and the karma will induce other births. Unless again, he possesses the *Sivagnana*, he cannot drive away the feeling of 'I' and 'Mine.'

இரண்டாமதிகரணம்

Adhikaranam II.

A WAY WHEN HE IS AGAIN CONSTRAINED BY HIS SENSES.

இந்திரியம் எனைப்பற்றி நின்றேஎன் வசத்தின்
இசையாதே தன்வசத்தே எனையீர்ப்ப திவற்றைத்
தந்தவன்ற னாணைவழி நின்றிடலால் என்றும்
தானறிந்திட் டிவற்றினொடுந் தனையுடையான் தாள்கள்
வந்தனைசெய் திவற்றின்வலி அருளினால் வாட்டி
வாட்டமின்றி இருந்திடவும் வருஞ்செயல்கள் உண்டேல்
முந்தனுடைச் செயலென்று முடித்தொழுக வினைகள்
மூளாஅங் காளாகி மீளான் அன்றே. ௩

3. Know well that though these senses are united to you, yet they are not controlled by you, and that they do so by the command of the Supreme Controller; worship the Feet of Him Who owns you and the senses; burn these passions by the Grace of God; and be *still*, And even

then if you are led astray, be resigned that you have nothing to do and that it is the result of God's Agna. Then the *Akamyakarma* will not be generated and you will not be born again.

GREATNESS OF GOD'S BENEFICENCE AND SIVARPANA

சலமிலனாய் ஞானத்தால் தனையடைந்தார் தம்மைத்
தானாக்கித் தலைவன்அவர் தாஞ்செய்வினை தன்னால்
நலமுடனே பிறர்செய்வினை யூட்டியொழிப் பானாய்
நணுகாமல் வினையவரை நாடிக் காப்பன்
உலகினில்என் செயலெல்லாம் உன்விதியே நீயே
உள்நின்றுஞ் செய்வித்துஞ் செய்கின்றா யென்றும்
நிலவுவதோர் செயலெனக்கின்(று) உன்செயலே யென்றும்
நினைவார்க்கு வினைகளெல்லாம் நீங்குந் தானே.

4. God is not partial. He makes each one reap his own deserts according as he performs good or evil out of his feeling of self, When one loses his self, then God guards him from the contact of all karma. Such people say "O Lord, all our acts are after Thy Will. Thou dwellest in us and doth actuate our acts and dost actually perform them too! I have no will of my own. Thy Will alone shall prevail!" From such people, all karma will flee away of itself.

THE GREATNESS OF SIVAGNANA

நாடுகளிற் புக்குழன்றும் காடுகளிற் சரித்தும்
நாகமுழை புக்கிருந்தும் தாகமுதல் தவிர்ந்தும்
நீடுபல காலங்கள் நித்தரா யிருந்தும்
நின்மலஞா னத்தையிலார் நிகழ்ந்திடுவர் பிறப்பின்
ஏடுதரு மலர்க்குழலார் முலைத்தலைக்கே இடைக்கே
எறிவிழியின் படுகடைக்கே கிடந்தும்இறை ஞானம்
கூடுமவர் கூடரிய வீடுங் கூடிக்
குஞ்சித்த சேவடியும் கும்பிட்டே இருப்பர்.

5. Pilgrimage to distant lands, dwelling in forests and caves; starving oneself, prolonging one's life indefinitely, all these will be of no use if they don't possess Pure Wisdom,

and they will be lost again. When they possess this *Siva-gnana*, then even though seen sporting with damsels very fair, decked in fragrant flowers, their heart will be imbedded in the Feet of the Blessed Lord and will rest in Bliss.

The idea is beautifully expanded by Saint Tayumanavar in the following stanzas:—

> கொந்தவிழ் மலர்ச்சோலை நன்னீழல் வைகினும்
> குளிர்தீம் புனற்கையள்ளிக்
> கொள்ளுகினும் அந்நீரிடைத்திளைத் தாடினும்
> குளிர்சந்த வாடை மடவார்
> வந்துலவு கின்றதென முன்றிலிடை உலவவே
> வசதிபெறு போதும் வெள்ளை
> வட்டமதி பட்டப் பகற்போல நிலவுதர
> மகிழ்போதும் வேலையமுதம்
> விச்சைபெற அறுசுவையில் வந்ததென அமுதுண்ணும்
> வேளையிலும் மாலைகந்தம்
> வெள்ளிலை அடைக்காய் விரும்பிவேண்டிய வண்ணம்
> விளையாடி விழிதுயிலினும்
> சந்ததமும் நின்அருளை மறவா வரந்தந்து
> தமியேனை ரக்ஷைபுரிவாய்
> சர்வபரி பூரண அகண்டதத் துவமான
> சச்சிதா னந்தசிவமே.

"While I live in shady groves, fragrant with fresh-blown flowers,
While I drink cool and limpid water, and disport myself therein;
While I find enjoyment in sandal-scented breezes, which move through the court-like gentle maids;
While I revel in the day-like light of the glorious full-moon;
While I feast on dishes of various flavours seeming tempered with ambrosia;
While I am passing off into sleep after much merriment, bedecked with garlands and perfumed with Scent;—
Grant to me, O Siva, Who art true, spiritual, and blessed, all filling, impartite, and substrate of all,—Grant to me the boon of never forgetting Thy Grace (so as to avoid the perils of worldly enjoyment)."

(From the translation of the Hon'ble P. Ramanathan, K. C., C. M. G., of Ceylon*.)

* From his "*Mystery of Godliness*." which forms in fact a beautiful exposition of this Sutra and the next, and which every one of our readers must read.

THE PRINCIPLE ILLUSTRATED

அங்கித்தம் பனைவல்லார்க் கனல்சுடா தாகும்
    ஔடதமந் திரமுடையார்க்(கு) அருவிடங்கள் ஏறு
எங்கித்தைக் கன்மமெலாஞ் செய்தாலும் ஞானிக்(கு)
    இருவினைகள் சென்றணையா முற்செய்வினை இங்குத்
தங்கிப்போம் பாத்திரமும் குலாலன்வினை தவிர்ந்த
    சக்கரமும் கந்தித்துச் சுழலு மாபோல்
மங்கிப்போய் வாதனையால் உழல்விக்கும் எல்லா
    மலங்களும்பின் காயமொடு மாயு மன்றே. ௬

6. The fire will not burn him who is versed in Agnistambha. The poison will not hurt him who is skilled in medicines and Mantras. The good and evil will not attach to the Gnsnis even though they may perform all kinds of acts. The pot smells for a time even after the assafætida is removed, and the wheel turns round for a time after the potter has removed his hands but produce effect Similarly, the effccts of past karma (the *Vasanamala*) may work but will not affect the Jivanmukta; all will vanish with his body.

"சும்மா இரு சொல்அற என்றலுமே
அம்மா பொருள் ஒன்றும் அறிந்திலனே,"

"Be still, losing speech, said He, Oh mother, I know not its meaning."— *St. Arunagirinathar.*

"Be silent to the Lord and wait patiently for Him. (P. S. xxxvii, 7.)

"Truly my soul is silent to the Lord," P. S. LX I)

The original Sutra in Sivagnanabodham is as follows:

அவனே தானே யாகிய அந்நெறி
ஏகனாகி இறைபணி நிற்க
மலமாயை தன்னொடும் வல்வினை இன்றே.

The highest injunction is to stand still and do God's will, and become One with him. Unless this stage is reached, his sins cannot leave him. Unless the soul merges its individuality or Egoism or Will in the person' of the Universal Will, karma cannot cease, and births will result. So long as there is the play of his own Egoism, the superior Light cannot act on it. The pure glass is darkened by the dross of

individual will and unless this is removed, the full blaze of the Shining One cannot illuminate it and convert it into itself. All actions are not prohibited, but even the most virtuous acts unless *dedicated* to God and done as following His Will, will have their effects and any act that he may do, even the most heinous one, if done out of obedience to God's will ceases to be such; and even the human law exempts lunatics and children as the acts are not done by their will but by some will outside themselves. This Highest doctrine of Hinduism is what is stigmatized as the doctrine of Quietism and grossly misunderstood by our own people and by the Westerns. The doctrine is so high and subtle that it is plain it cannot be understood by the ordinary *Lokayata* rolling in purely mundane efforts and enjoyments. Neither can it be understood by people who cannot understand Christ's precious teaching to show the enemy your other cheek; though they repeat in their daily prayers "Thy *Will* be done."

That this Highest *Advaita* doctrine is also the Highest teaching of Christ can be easily shown. Christ leads his believers to regard him and God as their master and their Lord in the beginning; and slowly is reached the doctrine that God is our Father, and we are all his children. But when he is nearing his end, he draws his disciples closer to him and tells them they shall henceorth not be called his *servants* but that they are *his friends* (St. John xv. 13 and 14). And yet a closer union is taught, a union quite indistinguishable from the advaita union postulated by Saint Meykandan, a union which is complete in itself yet in which the soul is strictly subordinate.

" *Abide* in me. and I in you. As the branch cannot bear fruit of itself, except it *abide* in the Vine, no more can Ye, except Ye abide in me. I am the Vine and ye are the branches, He that abideth in me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If a man abideth not in me he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." (St. John XV. 4 to 6). And after giving his disciples a final injunction to love one another, (அன்பரொடுமரீஇ of twelth sutra) Christ prays to God. "That they all may be *one*; as thou Father *art* in me; and I in thee, that they also may be one in us. I in them, and thou in me that they may be made perfect in me." (St. John XVII. 22-23). "On that day ye shall know that I am in my father and ye in me, and I in you." (St John XIV. 20), which recalls the famous lines in the sacred utterances of St. Manikkavachakar.

உடையாள் உன்தன் நடுவிருக்கும் உடையாள் நடுவுள்நீ இருத்தி;
அடியேன் நடுவுள் இருவீரும் இருப்பதானால் அடியேன் உன்
அடியார் நடுவுள் இருக்கும் அருளைப் புரியாய் பொன்னம்பலத்(து)எம்
முடியா முதலே என்கருத்து முடியும் வண்ணம் முன்நின்றே.

"The Mistress dwells in midmost of Thyself;
Within the Mistress centered dwellest Thou;
Midst of thy servant if ye Both do well,
To me thy *servant* ever give the Grace
Amidst thy lowliest servants to *abide*;
Our Primal Lord, Whose Being knows no end;
While Dwellest in the sacred golden porch,
Still present to fulfill my heart's content."
(From the translation of Dr, G. U. Pope.)

The word உடையாள் is very expressive. It means complete possession and ownership of the other, so that the other is indistinguishable from owner, And *Christ stands fcr this* உடையாள் *who is all Love,* whose Love to us is all-absorbing and more than a father's and mother's, and which permeates us through and through, if only we will allow ourselves to be influenced by this Love, without interposing our own will and egoism. And this highest and inner teaching of Jesus Christ is hardly realised by the ordinary Christian Church-goer; and the Rev. Andrew Murray fears that there are many earnest followers of Jesus from whom the meaning of this teaching with the blessed experience it promises is very much hidden. "While trusting in their Saviour for pardon and for help, and reaching to some extent to obey him, they have hardly realised to what *Closeness of Union,* to what *intimacy of fellowship,* to what wondrous *Oneness* of *life* and *interest*, He invited them when He said, "Abide in me." This is not only an unspeakable loss to themselves, but the Church and the World suffer in what they lose." He attributes this to ignorance, and ignorance in the orthodox Church and failure on their part to preach this higher doctrine and he is confident that if the orthodox church preached this with the same distinctness and insistancy as the doctrine of atonement and pardon through his blood is preached, that many would be found to accept with gladness the invitation to such a life, and that its influence would be manifest in their experience of the purity and the power, the love and the joy, the fruit bearing, and all the blessedness which the Saviour connected with abiding in him. These references are from his preface to his beautiful work entitled "Abide in me" and the whole book is a

commentary and exposition of the text "Abide in me" from St. John, The whole book should be read to know how much meaning is in these simple words, but the table of contents will give an idea of the same.

1. All ye who have *come* to *Him*. 2. And ye shall find *Rest* to your souls. 3. *Trusting* Him to *keep* you. 4. As the Branch in the vine. 5. As you come to Him by faith. 6. *God* himself has *United* you to Him. 7 As your *Wisdom*. 8. As your *Righteousness*. 9. As your *Sanctification*. 10. As your *Redemption*. 11. The crucified one. 12 God Himself will stablish you in Him. 13. Every moment. 14 Day by day. 15. At this moment. 16. *Forsaking all for Him*. 17. Through the Holy Spirit. 18 In *stillness of soul*. 19. *In affliction and trial*. 20. That you may bear much fruit. 21. So will you have Power in Prayer. 22. And in His Love. 23. As Christ in the Father. 24. Obeying His commandments. 25. That your joy may be full. 26. And in Love to the Brethren. 27. That you may not give. 28. As your strength. 29. And not in *self*, 30. As the Surety of the Covenant. 31. The Glorified One.

And it is seen how far these approximate to the thoughts and their order as given out by our Acharyas.

The way to peace and rest does not lie in *our seeking and desiring* for it. *The secret of perfect rest is in entire surrender to God*. Giving up one's whole life to him, for him *alone* to *rule* and order it; taking up His yoke, and submitting to be led and taught, to learn of Him; abiding in Him to be and do only what he Wills;—these are the conditions of discipleship" (p. 19.) "*Union with Himself* and so with the father is His Highest object." (p. 20.) "O yield yourself this very day to the Blessed Saviour in the surrender of the one thing he asks of you: Give up yourself to abide in Him. He Himself will work it in you. You can trust Him to keep you trusting and abiding." (p. 29);

"நாமிழந்து சிவமானவா"
யானாகிய என்னை விழுங்கி வெறும்
தானாகி நின்றது தற்பரமே,

"Only abide in me; Thou art weak; but I am strong; thou art poor, but I am rich. Only abide in me; yield thyself wholly to my teaching and rule; simply trust my love, my grace, my promises. Only believe; I am wholly thine; I am the vine; thou art branch. Abide in me." (p. 34.)

In the lesson for the eleventh day, thə text from Galatians is quoted. "I am crucified with Christ. nevertheless I live; yet not I, but Christ liveth in me" brings out the force of the texts *நாமிழந்து சிவமானவா,* etc." quoted above. The 'I' dies and yet not the soul; and yet the soul is not seen, is not consciousness of its existence. What alone subsists and is felt and is enjoyed is the One God.

சென்று சென்றணுவாய்த் தேய்ந்து தேய்ந்தொன்றாம்
திருப்பெருந் துறையுறை சிவனே
ஒன்றுநீயல்லை அன்றி ஒன்றில்லை
யாருன்னை அறியகிற்பாரே,

"The entire surrender of all self-wlll (the feeling of 'I' and 'Mine'), the complete denial to the flesh of its every desire and pleasure, the perfect separation from the world* in all its ways of thinking and acting, the *losing* and hating of one's life, the giving up of self and its interests for the sake of others, this is the disposition which marks him who has taken

*Such people are called by the people who are in the centre *of* the world fnstead of being 'centred' in God, mad or *eccentric* (*i e.*, out of the world's centre.)

up Christ's cross who seeks to say, I am crucified with Christ; I abide in Christ, the Crucified One." (p. 83.)

கயல்மாண்ட கண்ணிதன் பங்கன் எனைக்கலந் தாண்டலுமே
அயன்மாண் டருவினைச் சுற்றமுமாண் டவனியின்மேல்
மயல்மாண்டு மற்றுள்ள வாசகம் மாண் டென்னுடைய
செயல்மாண்ட வாபாடித் தெள்ளேணம் கொட்டாமோ.

When He, His spouse whose eyes shine bright, mixt with my soul,
And made me *His*, deeds and environments died out;
Upon this earth confusion died; all other mem'ries ceased;
How all my doings died, sing we, and beat *Tellenam.*

வான்கெட்டு மாருத மாய்ந்தழல்நீர் மண்கெடினும்
தான்கெட்ட லின்றிச் சலிப்பறியாத் தன்மையனுக்(கு)
ஊன்கெட் டுயிர்கெட் டுணர்வுகெட் டென்உள்ளமும்போய்
நான்கெட்ட வாபாடித் தெள்ளேணம் கொட்டாமோ.

Though Ether, Wind, Fire. Water, Earth should fail
His constant Being fails not, knows no weariness,
In Him, my body, life; and thought and mind were *merged*.
How all my *self* was lost, sing we, and beat Tellenam.
(Tiruvachaka; சிவனோடடைவு Refuge in God.)

தானு மழிந்து தனமு மழிந்து நீ
டூனு மழிந்து வுயிரு மழிந்துடன்
மானு மழிந்து மனமு மழிந்து
நானு மழிந்தமை நானறி யேனே.

"ஒழிந்தேன் பிறவி யுறவென்றும் பாசம்
கழிந்தேன் கடவுளு நானுமொன் றானேன்
அழிந்தாங் கினிமார்க் கமும் வேண்டேன்
செழிஞ்சார் புடைய சிவனைக்கண் டேனே."

"And the secret of a life of close abiding will be seen to be simply this; As I give myself wholly to Christ, I find the power to take Him wholly for myself; and as I *lose* myself and all I have for Him, He takes me wholly for Himself and gives Himself wholly to me." (p. 119).

தந்ததுன் தன்னைக் கொண்டதென் தன்னைச்
சங்கரா ஆர்கொலோ சதுரர்
அந்தமொன் றில்லா ஆனந்தம் பெற்றேன்
யாதுநீ பெற்றதொன் றென்பால்
சிந்தையே கோயில் கொண்டஎம் பெருமான்
திருப்பெருந் துறையுறை சிவனே
எந்தையே ஈசா உடலிடங் கொண்டாய்
யான்இதற் கிலன்ஓர் கைம்மாறே.

"What thou hast given is thee ; and what hast gained is Me ;
O Sankara, who is the knowing one?
I have obtained the rapturous Bliss that knows no end ;
Yet now what one thing hast thou gained from me?
Our Peruman, Who for Thy shrine hast taken my heart
Sivan, Who dwellest in Peruntūrai's Courts !
My *Father*, and my *Master* Thou hast made this frame
Thine Home ; for this I know no meet return. "

And we are tempted to quote the whole of the lesson for the 18th day "*Abide in Christ*, *In stillness of Soul*," as it is *the* chapter most pertinent to the subject in hand. However we quote the following paras ;

"There is a view of Christian life in which it is regarded as a sort of partnership, in which God and man have each to do their part. It admits that it is but little that man can do, and that little defiled with sin ; still he must do his utmost,—then only can he expect God to do

His part. To those who think thus, it is extremely difficult to understand what scripture means when it speaks of our *being still and doing* nothing, of our resting and waiting to see the salvation of God. *It appears to them a perfect contradiction, when we speak of this quietnss and ceasing from all effort as the secret of the highest activity of man and all his powers.* And yet this is what scripture does teach. The explanation of the apparent mystery is to be found in this, that when God and man are spokem of as working together, there is nothing of the idea of a partnership between the two partners who each contribute their share to a work. The relation is a very different one. The true idea is that of *Co-operation founded* on *subordination.* As Jesus was entirely dependent on the Father for all His words and all His works, so the believer can do nothing of Himself. What he can do of himself is altogether sinful. He must therefore cease entirely from his own doing, and wait for the working of God in him. As he ceases from self-effort, faith assures him that God does what He has undertaken, and works in him. And what God does is to renew, to sanctify and waken all energies to their Highest power. So that just in proportion as he yields himself a truly passive instrument in the hand of God, so will he be weilded of God as the active instrument of His Almighty Power. The soul in which the wondrous combination of perfect passivity with the Highest activity is most completely realized, has the deepest experience of what the Christian life is." (pp. 127 and 128).

"It is a *soul silent unto God* that is the best preparation for knowing Jesus, and for holding fast the blessing He bestows, It is when the soul is hushed in the silent awe and worship, before the Holy Presence that reveals itself within, that the still voice of the blessed spirit will be heard." Dost thou in every deed hope to realise the wondrous union with the Heavenly Vine? know that flesh and blood cannot reveal it unto thee, but only the Father in heaven 'Cease from thine wisdom.' Thou hast but to bow in the confession of thine own ignorance and impotence ; the Father will delight to give thee the teaching of the Holy Spirit. If but thine ear be open, and thy thought into subjection and thine heart prepared in silence to wait upon God, and to hear what He speaks. He will reveal to thee His Secrets. And one of the first secrets will be the insight into the truth, that as thou sinkest low before Him, in nothingness and helplessness, in a silence and a stillness of soul that seeks to catch the faintest

whisper of His Love, teachings will come to thee which thou never hadst heard, before the rush and noise of thine own thoughts and efforts. Thou shalt learn how the great work is to listen, and hear and believe what he promises; to watch and wait and see what He does; and then in faith and worship and obedience to yield thyself to His work, who worketh in thee mightily."

"Then there is the restlessness and worry that come of care and anxiety about earthly things; these eat away the life of trust and *keep the soul like a troubled sea* There the gentle whispers of the Holy comforter cannot be heard." "Above all there is the unrest that comes of seeking in our own way and in our own strength the spiritual blessing which comes alone from above. *The heart occupied with its own plans and efforts for doing God's Will and securing the blessings of abiding in Jesus must fail continually.* He can do His work perfectly only when the soul ceases from its work. He will do His work mightily in the soul that honors Him by expecting Him to work both to will and to do."

"ஆசையறுமின்கள் ஆசை அறுமின்கள்
ஈசனோடாயினும் ஆசையறுமின்கள்
ஆசைபடப்பட ஆய்வருந்துன்பங்கள்
ஆசைவிடவிட ஆநந்தம்ஆமே"

Cease ye from desire! cease ye from desire!
Even such desire as the desire to know God.
With each desire there follows a sorrow!
As each desire is given up, there is Bliss.

உரையற்ற தொன்றை உரை செய்யும் ஊமர்காள்
கரையற்ற தொன்றைக் கரைகாண லாகுமோ
திரையற்ற நீர்போற் சிந்தை தெளிவார்க்குப்
புரையற் றிருந்தான் புரிசடை யோனே.

Oh ye fools! who attempt to speak of the unspeakable.
Can you find the limits of the limitless deep?
To him, who attains rest as the waveless sea.
Will the Lord of the Braided Hair manifest Himself."

—*Tirumantra*

Such is the peculiar teaching held out in the scriptures of the East and the West. But such teaching is naturally reserved for the most

enlightened and highly developed soul in its highest stage of ascent These occupying the lowest flat cannot understand and grasp the wondrous vision which will break on him at the top. He will naturally take shelter in the shady nooks and corners on the path, not knowing what dangers will lurk in those corners, and not knowing that ere long he will be assailed by the most cruel storms and tempests. The Sainted Pilgrim, on the other hand, even though such storms beset him for part of the way, will never be daunted and will never lose his trust in God but will even consider them as God's own blessings; and ere long, passing the region of clouds and winds, and storms and tempests, will pass into the everlasting Glory of Sivam from which there will be no return.

பதினொன்றாம் சூத்திரம்
SUTTIRAM XI.

சீவன்முத்தர் இலக்கணம்
Patignana—Bhakti Lakshana

முதலதிகரணம்
Adhikaranam I.

HOW GOD INSTRUCTS THE FREED SOUL

காயமொழிந் தாற்சுத்த னாகி ஆன்மாக்
காட்டக்கண் டிடுந்தன்மை யுடைய கண்ணுக்(கு)
ஏயும்உயிர் காட்டிக்கண் டிடுமா போல
ஈசனுயிர்க் குக்காட்டிக் கண்டிடுவன் இத்தை
ஆயுமறி வுடையனாய் அன்பு செய்ய
அந்நிலைமை இந்நிலையின் அடைந்தமுறை யாலே
மாயமெலாம் நீங்கிஅரன் மலரடிக்கீழ் இருப்பன்
மாறாத சிவானுபவம் மருவிக் கொண்டே. க

1. As the soul enables the eye which by itself cannot see, to see, and itself sees; Just so, when the soul becomes freed from the body and purified, Isa enables the soul to know and Himself knows. With this knowledge if one loves God, he will become freed, purified even in this body; and becoming freed of all Pasa, will dwell under the Lotus Foot of Hara, enjoying endless Sivanubhava.

THE JIVANMUKTAS PERCEIVE GOD ALONE AND NO SECOND

பரஞானத் தாற்பரத்தைத் தரிசித்தோர் பரமே
பார்த்திருப்பர் பதார்த்தங்கள் பாரார் பார்க்க
வருஞானம் பலஞானம் அஞ்ஞான விகற்பம்
வாச்சியவா சகஞானம் வைந்தவத்தின் கலக்கம்
தருஞானம் போகஞா திருஞான ஞேயம்
தங்கியஞா னஞ்சங்கற் பனைஞானம் ஆகும்
திருஞானம் இவையெலாங் கடந்தசிவ ஞானம்
ஆதலால் சீவன்முத்தர் சிவமேகண் டிருப்பர்.

2. They who see the Param by Paragnana will alone see Param and nothing else. The knowledge of anything else than God is various and differing Ignorance. The knowledge derived by hearing and reading is also confused knowledge as its source is the higher Maya. The knowledge of Gnaturu, Gnana and Gneya is Sankalpa or Bhava Gnana and not real. The true Gnana is what transcends all these, Sivagnana. Hence, the Jivanmukta perceives Sivam alone.

THE BODY CANNOT PERSIST IN MUKTI

அறுதிஉடல் ஒன்றினைவிட் டொன்றுபற்றிக் கன்மால்
    ஆயழிந்து வருதலால் அந்த மில்லை
பிறுதியருள் பெற்றவர்கள் நித்தவுரு வத்தைப்
    பெற்றிருக்கை முத்தியெனிற் பெறும்பதமே இதுவும்
இறுதுயிலை இதுதானுங் காய முண்டேல்
    இருங்கன்ம மாயைமல மெல்லாம் உண்டாம்
மறுதிதரும் உடலாதி காரியத்தால் அறுதி
    மலம்அறுக்கும் மருந்தற்றால் உடன்மாயுங் காணே. ௩

3. If it is asserted that as the body is eternally renewed from birth to birth, from the karmic sukshma body, even in Mukti the blessed souls will remain clothed in an eternal form, our reply is, that this Mukti can only be a Pada Mukti and is of suffering condition. If there is a body, then will arise Karma and Maya and other Malas. The body proceeding from the Manas has a beginning in reference to its cause, which may be said to be eternal. It is useful as a medicine to destroy our Mala. When the malady is removed, the body dies with it.

HOW THE JIVANMUKTA FEELS FREE FROM MALA

தெரிவரிய மெய்ஞ்ஞானம் சேர்ந்த வாறே
    சிவம்பிரகா சிக்குமிங்கே சீவன்முத்த ருக்கும்
உரியமலம் ஔடதத்தால் தடுப்புண்ட விடமும்
    ஒள்ளெரியின் ஒளிமுன்னர் இருளுந் தேற்றின்
வருபரல்சேர் நீர்மருவு கலங்கலும்போ லாகி
    மாயாதே தன்சத்தி மாய்ந்து காயம்
திரியுமள வும்உளதாய்ப் பின்பு காயஞ்
    சேராத வகைதானுந் தேயும் அன்றே. ௪

4. When the soul unites itself to the unknowable Wisdom true, then Sivam lights it up and the soul becomes a Jivanmukta, Just like the poison counteracted by medicine, and darkness subdued by light, and dirt in the muddy water is removed by the clearing nut, the Mala present in the Jivanmukta becomes innocuous without being destroyed; and persisting till the body lasts, it vanishes with the body itself without attaching itself to any other body.

SOME OBJECTIONS MET

ஆணவந்தான் அனாதி அந்தம் அடையா தாகும்
அடையின் அந்த ஆன்மாவும் அழியுமெனிற் செம்பிற்
காணலுறுங் களிம்பிரத குளிகைபரி சிக்கக்
கழியுஞ்செம் புருவிற்கக் கண்டோம் அன்றே
தாணுவின்தன் கழலிணையத் தவிரும்மலந் தவிர்ந்தால்
தான்சுத்த னுயிருக்கை முத்திஅரன் தாளைப்
பூணவேண் டுவதென்றும் இல்லையெனின் அருக்கன்
புகுதஇருள் போம்அடியிற் பொருந்தமலம் போமே. ௫

5. If it is stated that the *Anava-Mala* being *Anadi* could not be destroyed, or if it can be destroyed, the soul also must go with it, it is not so. We see the copper stand as copper even after its original verdigris is fully removed by the contact of the *Parisavedi* (the Alchemist's stone). And so, the soul gets rid of its *mala* by union with the Sthanu (the ever-enduring or the self-content). But if it is stated that soul's attaining purity after getting rid of mala is alone mukti, and that it is not necessary for it to unite itself with God, then we say no. The darkness veiling the earth vanish (from our vision) when the sun enters, and not before. Hence, the Mala will only disappear when united to the Sacred Foot.

THE ANAVAMALA DOES VANISH COMPLETLY FOR MUKTAS

நெல்லினுக்குத் தவிடுமிகள் அனாதி யாயே
நெல்லைவிட்டு நீங்கும்வகை நின்றநிலை நிகழ்த்தீர்
சொல்லியிடில் துகளற்ற அரிசியின்பா லில்லை
தொக்கிருந்து மற்றொருநெல் தோன்றி டாவாம்

மெல்லஇவை விடுமாறே இவைபோல அணுவை
 மேவுமலம் உடல்கன்மம் அறுதிவிட்டே நீங்கும்
நல்லசிவ முத்தியின்கட் பெத்தான் மாவை
 நணுகிநிற்கு மாதலினால் நாசமும்இன் றாமே. சு

6. Even though the paddy is united to the bran and husk from the very beginning, yet you can understand the condition when they become separated. In fact, they are not present in the pure rice. From the separated husk, etc., no new paddy can be generated; they separate off completely gradually. Hence, when united to the beneficent Sivam, the Mala and Karma and body disappear from the soul. It, however, is united to the bound soul, and hence may be called eternal.

THE INSEPARABLENESS OF THE SUPREME

எவ்விடத்தும் இறையடியை இன்றியமைந் தொன்றை
 அறிந்தியற்றி யிடாஉயிர்கள் இறைவன் றானும்
செவ்விதினின் உளம்புகுந்து செய்தியெலாம் உணர்ந்து
 சேட்டிப்பித் தெங்குமாய்ச் செறிந்து நிற்பன்
இவ்வுயிர்கள் தோற்றும்போ தவனையின்றித் தோற்றா
 இவற்றினுக்(கு)அம் முதலெழுத்துக் கெல்லாமாய் நிற்கும்
அவ்வுயிர்போல் நின்றிடுவன் ஆத லால்நாம்
 அரனடியை அகன்றுநிற்ப தெங்கே ஆமே. எ

7. The souls cannot think or act without the aid of the Lord's grace at any time. The Lord entering the soul's heart, actuating its thought and action is present all in all. These souls cannot get back their powers of knowing and doing without Him. He stands to them as the letter 'A' stands to the rest of the letters. Therefore how can the Freed Soul be separated from Hara's Foot.

See for full explanation of the analogy of *Vowel and Consonant* "Studies in Saiva-Siddhanta" pp. 53 to 62.

இரண்டாமதிகரணம்

Adhikaranam II.

GOD'S OMNIPRESENCE AND TRANSCENDENCY

எங்குந்தான் நிறைந்துசிவன் நின்றா னாகில்
　　எல்லாருங் காணவே வேண்டுந்தா னென்னில்
இங்குந்தான் அந்தகருக்(கு) இரவிஇரு ளாகும்
　　ஈசனருட் கண்ணில்லார்க்(கு) ஒளியாயே யிருளாம்
பங்கந்தா னெழும்பதுமம் பக்குவத்தை யடையப்
　　பரிதிஅலர்த் திடுவதுபோல் பருவஞ்சேர் உயிர்க்குத்
துங்கஅரன் ஞானக்கண் கொடுத்தருளி னாலே
　　சோதிக்குட் சோதியாய்த் தோன்றிடுவன் காணே. அ

8. If God is omnipresent, He should be seen by every body. No. To the blind, even the Sun is dark. To them who do not possess the eye of God's grace, even Light will be dark. As the sun brings to bloom the well-matured lotus, so does the Lord grant the eye of wisdom to the well-developed souls and appear to them as the Light of Lights.

It is not that God cannot be perceived everywhere, but we wilfully shut our own eyes by the pride of our self or egoism.

SOME CONCEPTIONS OF MUKTI-UNION REFUTED

சென்றணையும் நிழல்போலச் சிவனிற்ப னென்னில்
　　சென்றணையும் அவன்முதலி சிவத்தைஅணைந் தொன்றாய்
நின்றதுயிர் கெட்டென்னில் கெட்ட(து)அணை வின்றாம்
　　நின்றதேற் கேடில்லை அணைந்துகெட்ட தென்னில்
பொன்றினதேன் முத்தியினைப் பெற்றவர்ஆர் புகல்நீ
　　பொன்றுகையே முத்தியெனில் புருடன்நித்தன் அன்றாம்
ஒன்றியிடு நீரொடுநீர் சேர்ந்தாற்போல் என்னின்
　　ஒருபொருளாம் அதிபதியோ டுயிர்பொருளொன்(று) அன்றே.

9. If it is stated that God is like the tree's shade which is sought by the tired way-farer, we say 'No'. Then the seeker will become the Master (the First Cause). If yet it is stated that the soul becomes one with God, by the soul becoming destroyed, then no union is possible of that which

is destroyed to another. If it was not destroyed in Mukti, then too, there is no destruction. If it was destroyed after union, then what is it which experiences Mukti. If the destruction of Self is regarded as Mukti, it conflicts with the principle that the Soul is eternal. If it is likened to the union of water with water, then too they become equal which they are not.

SOME FURTHER CONCEPTIONS

செம்பிரத குளிகையினாற் களிம்பற்றுப் பொன்னாய்ச்
செம்பொனுடன் சேரும்மலஞ் சிதைந்தாற் சிவன்
நம்பனுடன் கூடுமெனிற் பொன்போ லல்லன்
நற்குளிகை போலஅரன் நணுகுமலம் போக்கி
அம்பொனடிக் கீழ்வைப்பன் அருங்களங்கம் அறுக்கும்
அக்குளிகை தானும்பொன் னாகா தாகும்
உம்பர்பிரான் உற்பத்தி யாதிகளுக் குரியன்
உயிர்தானுஞ் சிவானுபவம் ஒன்றினுக்கும் உரித்தே. ௧௦

10. When the copper is touched by the Alchemist's stone, it becomes one with Gold. So does the soul become one with our God, when it loses its mala, so you say. No, God is not like Gold. He, like the stone, removes the dirt, and places the soul under His Golden Foot. The stone which removes the dirt from the copper is not itself Gold. The Lord of the Gods does alone possess the powers of Creation, etc. And the Freed Soul is capable of enjoying Bliss.

The famous American Professor who has succeeded in making artificial chemical gold is said to have stated that all that he could assure the public was that it was like gold and possessed all the properties and did not possess the characteristics of the baser metals. So too, all that we can say is that the freed soul is like God, and does not possess the weakness of humanity. We do not care as to what it is really, so long as we are freed from our evils, and eternal bliss is vouchsafed to us. The last statement about the freed soul is to avert the possibility of there existing too many first causes. If it was so able, its individuality should be different from that of Gods which is fatal to its Advaita union.

Lower beings attaining Apara-mukti can have much power but not those attaining Para-mukti. Such a freed soul can never return to the earth, can never return.

THE TWO INTELLIGENCES

சிவன்சீவ னென்றிரண்டுஞ் சித்தொன்றா மென்னில்
சிவனருட்சித் திவன்அருளைச் சேருஞ்சித்(து) அவன்றான்
பவங்கெடு புத்திமுத்தி பண்ணுஞ்சித் தவற்றிற்
படியுஞ்சித் தறிவிக்கப் படுஞ்சித்தும் இவன்றான்
அவன்றானே அறியுஞ்சித் தாதலினா லிரண்டும்
அணைந்தாலு மொன்றாகா(து) அநன்னியமா யிருக்கும்
இவன்றானும் புத்தியுஞ்சித் திவனுமோ புத்தி
இ(து)அசித்தென் றிடில்அவனுக்(கு) இவனும்அசித் தாமே. ௧௧

11. If it be stated that God and Soul being both intelligences (Chit), they are one; we say 'No'; God is Gracious Intelligence (Arul-chit) and the soul is that one which partakes of this Grace. God is the Intelligence Who in order to remove the soul's mala passes it through various births and leads it into Moksha. The soul is the one which is subjected to the processes of evolution, etc. God is the Intelligence which is self-luminous and illumines others; and the soul is the one which receives such light and knowledge. Hence, though God and Soul are in union inseparably, they are not one and the same. For instance, can the soul and its Buddhi, though both intelligent, be equal? To the soul, as chit, the buddhi is achit. So also to the God as *chit*. the Soul is *achit*.

THE TRUE NATURE OF THE UNION ILLUSTRATED,

இரும்பைக்காந் தம்வலித்தாற் போல்இயைந்தங்(கு) உயிரை
எரியிரும்பைச் செய்வதுபோல் இவனைத்தா னாக்கி
அரும்பித்(து)இந் தனத்தைஅனல் அழிப்பதுபோல் மலத்தை
அறுத்தமலன் அப்(பு)அணைந்த உப்பேபோல் அணைந்து
விரும்பிப்பொன் னிணைக்குளிகை ஒளிப்பதுபோல் அடக்கி
மேளித்துத் தானெல்லாம் வேதிப்பா னாகிக்
கரும்பைத்தே னைப்பாலைக் கனியமுதைக் கண்டைக்
கட்டியைஒத் திருப்பன்அந்த முத்தியினிற் கலந்தே. ௧௨

12. As magnet attracts a piece of iron, so God draws unto Himself the Soul, and converts it into His own Form, as fire converts to its form iron, and destroys its Mala, as the wood is destroyed by the fire (rising from and enveloping it), and unites with it, as the salt with water, and subjects and transcends it as Alchemist's stone curbs gold, God transcends all. He remains united and undistinguished as the taste of a syrup of cane-sugar, honey, milk and sweet fruit, and sugar-candy.

பன்னிரண்டாம் சூத்திரம்

SUTTIRAM XII.

குருலிங்க சங்கமவழிபாடு

Nature of the Sanctified

முதலதிகரணம்

Adhikaranam I.

HOW THE SANCTIFIED PERCEIVE THE IMPERCEPTIBLE AND DELIGHT IN HIM.

செங்கமலத் தாளிணைகள் சேர லொட்டாத்
திரிமலங்கள் அறுத்தீசன் நேசரொடுஞ் செறிந்திட்(டு)
அங்கவர்தந் திருவேடம் ஆலயங்க ளெல்லாம்
அரனெனவே தொழுதிறைஞ்சி ஆடிப் பாடி
எங்கும்யாம் ஒருவர்க்கும் எளியோம் அல்லோம்
யாவர்க்கும் மேலானோம் என்றிறுமாப் (பு)எய்தித்
திங்கள்முடி யார்அடியார் அடியோ மென்று
திரிந்திடுவர் சிவஞானச் செய்தியுடை யோரே. க

1. The Sivagnanis getting rid of the three *pasas* which prevent them from uniting themselves to the Lotus Feet of the Supreme, and joining the company of God's devotees, and worshipping them and the forms in temples as His Form, and singing their praises, and dancing in delight, and becoming fully conscious of the superiority of Sivagnanis and the inferiority of others, and bowing low only to the devotees of the crescent-crested God, they roam about the world.

இரண்டாமதிகரணம்

Adhikaranam II

LOVE GOD'S DEVOTEES AND OBEY THEM.

ஈசனுக்கன் பில்லார் அடியவர்க்(கு)அன் பில்லார்
எவ்வுயிர்க்கும் அன்பில்லார் தமக்கும்அன் பில்லார்
பேசுவதென் அறிவில்லாப் பிணங்களைநாம் இணங்கிற்
பிறப்பினிலும் இறப்பினிலும் பிணங்கிடுவர் விடுநீ

ஆசையொடும் அரனடியார் அடியாரை அடைந்திட்(டு)
அவர்கருமம் உன்கரும மாகச் செய்து
கூறிமொழிந் தருள்ஞானக் குறியில் நின்று
கும்பிட்டுத் தட்டமிட்டுக் கூத்தாடித் திரியே. உ

2. They love not God, who love not His devotees ; they love not others, neither do they themselves. What is the good of talking about such senseless corpses ? Leave off their company as their union will lead you again into births and deaths. Seek in love God's true devotees, taking their wishes as commands, speak humbly, and stand steadfast according to their gracious directions, and worship and bow to them and delight and dance.

The full force of the last two stanzas are brought out in the following Mantra:

He who sees, perceives and understands this, loves God, delights in God, revels in God, rejoices in God, he becomes a Svaraj, (an Autocrat or Self-Ruler) he is lord and master in all the worlds. But those who think differently from this, live in perishable worlds, and have other beings for their rulers. (Chhandogya Up. VII, 25-2)

Cf. Saint Appar.

நாமார்க்குங் குடியல்லோம் நமனை அஞ்சோம்
நரகத்தில் இடர்ப்படோம் நடலை இல்லோம்
ஏமாப்போம் பிணி அறியோம் பணிவோம் அல்லோம்
இன்பமே எந்நாளுந் துன்பம் இல்லை
தாம் ஆர்க்குங் குடியல்லாத் தன்மை யான
சங்கரநற் சங்கவெண் குழைஓர் காதில்
கோமாற்கே நாம் என்றும் மீளா ஆளாக்
கொய்ம்மலர்ச் சேவடி யிணையே குறுகினோமே.

என்றுநாம் யாவர்க்கும் இடைவோம் அல்லோம்
இருநிலத்திலெமக் கெதிராவாரும் இல்லைச்
சென்றுநாம் சிறுதெய்வம் சேர்வோம் அல்லோம்
சிவபெருமான் திருவடியே சேரப்பெற்றோம்
ஒன்றினாற் குறையுடையோம் அல்லோம் அன்றே
உறுபிணியார் செறலொழிந்திட் (டு)ஓடிப் போனார்.

Cf. Saint Manikkavachakar.

தேவர்கோ அறியாத தேவ தேவன்
செழும்பொழில்கள் பயந்து காத்தழிக்கும் மற்றை
மூவர்கோனாய் நின்ற முதல்வன் மூர்த்தி
மூதாதை மாதாளும் பாகத் தெந்தை.
யாவர்கோன் என்னையும்வந் தாண்டு கொண்டான்
யாமார்க்கும் குடியல்லோம் யாதும்அஞ்சோம்
மேவினோம் அவனடியார் அடியா ரோடும்
மென்மேலும் குடைந்தாடி ஆடுவோமே.

மூன்றாமதிகரணம்

Adhikaranam III

GOD'S DEVOTEES ARE GOD HIMSELF

அறிவரியான் தனையறிய ஆக்கை யாக்கி
அங்கங்கே உயிர்க்குயிராய் அறிவுகொடுத் தருளால்
செறிதலினால் திருவேடம் சிவனுருவே யாகும்
சிவோகம்பா விக்கும்அத்தாற் சிவனும் ஆவர்
குறியதனால் இதயத்தே அரனைக் கூடும்
கொள்கையினால் அரனாவர் குறியொடுதாம் அழியும்
நெறியதனாற் சிவமேயாய் நின்றிடுவ ரென்றால்
நேசத்தால் தொழுதிடுநீ பாசத்தார் விடவே. ௩

3. As God dwells as the soul of soul in each human body designed for the purpose of reaching the Imperceptible One, and infuses His own Intelligence into them therefor, the form of His devotee is His Form. As he dwells in Sivoham Samadhi, he is even God Himself. As he reaches Him in his heart following the directions of the Guru, he is God Himself. When he and his vision fail altogether, he is without, doubt God. If such is the greatness of the God's devotees, worship them with love to get rid of the bonds of sin.

WORSHIP THE FORM IN TEMPLES AS GOD HIMSELF

திருக்கோயி லுள்ளிருக்கும் திருமேனி தன்னைச்
சிவனெனவே கண்டவர்க்குச் சிவனுறைவன் அங்கே
உருக்கோலி மந்திரத்தா லெனநினையும் அவர்க்கும்
உளனெங்கும் இலன்இங்கும் உளனென் பார்க்கும்

இருப்பாய வடிவாகி இந்தனத்தின் எரிபோல்
மந்திரத்தின் வந்துதிப்பன் இருஞ்சுரபிக்(கு) எங்கும்
உருக்காண வொண்ணாத பால்முலைப்பால் விம்மி
ஒழுகுவது போல்வெளிப்பட் டருளுவன்அன் பர்க்கே. ௪

4. To those of charyas who regard as God His form placed in temples, He gives His grace unseen. To those of Kriya who worship Him in it in the mantric form and to those of Yoga in whose hearts he is present, he appears as does the fire when churned or as the milk in the udder when milked. But, to the Gnanis, he is present as the milk which flows from the teats when the cow sees the calf.

This gives the Sadhana and Phalam of the three classes of Margis. The first class, the *Charyavans* require the grosser form of Symbolic worship; the *Kriyavans* can take to the mantric worship or prayer form; the Yogis practise heart-worship. But the next verse shows the followers of the higher are not required to give up the lower forms and they do generally practise the lower forms just to keep their bodily and mental organs engaged till the body is worn out.

Cf. the famous verse of Saint Appar.

விறகில் தீயினன் பாலிற்படு நெய்போல்
மறைய நின்றுளன் மாமணிச் சோதியான்
உறவுகோல் நட்(டு) உணர்வு கயிற்றினால்
முறுக வாங்கிக் கடையமுன் நிற்குமே.

which of course follows the famous verses in the Svetasvatara Upanishat.

"One's body taking for the lower stick, and for the upper, Om, by meditation's friction well sustained, let one behold God, there lurking as it were,"

"As oil in seeds, butter in cream, water in springs, and in the firesticks fire, so is God found in the soul, by him who seeks for Him with truth and meditation."

The point is though fire or milk is present in the whole body of the wood or cow, yet when we want to realize it we realize it only at certain points. Nay, the Immensity of the Being is so great it is

impossible to perceive It as It is. And, after all, till the final stage is reached our knowledge cannot but be symbolic.

THE ORDER OF WORSHIP AND WORSHIPPERS

ஞானயோ கக்கிரியா சரியை நாலும்
    நாதன்தன் பணிஞானி நாலினுக்கும் உரியன்
ஊனமிலா யோகமுதல் மூன்றினுக்கும் உரியன்
    யோகிகிரி யாவான்தான் ஒண்கிரியை யாதி
ஆனஇரண் டினுக்குரியன் சரியையினில் நின்றோன்
    அச்சரியைக் கேஉரியன் ஆதலினால் யார்க்கும்
ஈனமிலா ஞானகுரு வேகுருவும் இவனே
    ஈச(ன்)இவன் தான்என்றும் இறைஞ்சி ஏத்தே. ௫

5. The practices of the four paths *Gnana*, *Yoga*, *Kriya* and *Charya* are all ordained by God. The Gnani is entitled to practise in all the four paths; the Yogi from Yoga downwards; the Kriyavan can practise Kriya and Charya; the Charyavan is alone entitled to practise *Charya*. So that the faultless Gnana-guru is the Guru of all the Margis. He is God Himself. Worship Him accordingly.

நான்காமதிகரணம்

Adhikaranam IV.

THE NECESSITY OF A GURU.

மந்திரத்தால் மருந்துகளால் வாய்த்தவியோ கத்தால்
    மணிஇரத குளிகையினால் மற்றும் மற்றும்
தந்திரத்தே சொன்னமுறை செய்ய வேத
    சகலகலை ஞானங்கள் திரிகால ஞானம்
அந்தமிலா அணிமாதி ஞானங்க ளெல்லாம்
    அடைந்திடும்ஆ சான்அருளால் அடிசேர் ஞானம்
வந்திடுமற் றொன்றாலும் வாரா தாகும்
    மற்றவையும் அவனருளால் மருவும் அன்றே.

6. By means of Mantras, medicines, Yoga practices and herbs and medicinal stones, and other such means as are set forth in the Tantras, one can secure the knowledge of the Vedas and the Sastras, knowledge of past, present and

future, and the endless occult powers. But the knowledge of God can only be secured by the grace of the Guru, and not by any other means. Even the above-mentioned powers can be secured by the Guru's grace.

THE DIFFERENT WAYS OF GRACE BY THE GURU

பரம்பிரமம் இவனென்றும் பரசிவன்தா னென்றும்
பரஞானம் இவனென்றும் பராபரன்தா னென்றும்
அரன்தருஞ்சீர் நிலையெல்லாம் இவனே யென்றும்
அருட்குருவை வழிபடவே அவன்இவன்தா னாயே
இரங்கியவா ரணம்ஆமைமீன் அண்டம் சினையை
இயல்பினொடும் பரிசித்தும் நினைந்தும் பார்த்தும்
பரிந்(து)இவைதா மாக்குமாபோல் சிவமே யாக்கும்
பரிசித்தும் சிந்தித்தும் பார்த்தும் தானே. ௭

If one dose worship his gracious Guru, as the Para-Brahmam, as Para-Sivam, and Paragnana, and as all the manifestations of Hara, then Guru becoming God Himself will convert the disciple into His Form by means of touch, thought and sight, in the same way as the fowl and tortoise and fish hatch their eggs by touch and thought and sight respectively.

May the Grace of Arul-Nandi descend on all !

List of Corrections



Page	Line	Error	Correction.
3	9	His Mountain Wife	the daughter of the Mountain
4	8	out rivals	out rival
6	24	laving	having
7	16	the True	of the True
12	7	critisized	criticized
,,	9	First cause	First (Efficient) cause
13	12	mnst	must
,,	23	posible	possible
14	18	delay	decay
16	2	Paramanu	Paramanus
19	17	from	form
,,		Misrama	Misra
20	10	whioh	which
,,	24	Paisanti I	Paisanti
,,	33	undiflerentiatiated	undifferentiated
23	27	other	ether
30	32	Afflction	Affliction
31	8	posseesed	possessed
32	3	is Lord	is the Lord
34	32	Erahm	Brahma
,,	,,	rediant	radiant
35	18	Vashnava	Vaishnava
,,	35	expect	except
36	20	has whereby	are acts whereby
,,	23	followes	follows
,,	24	deed	a deed
37	8	Ood	God
,,	30	themsclves	themselves
,,	33	Vishou	Vishnu
,,	36	Andhaka	Antaka
38	7	ofter	after
..	13	destrover	destroyer

Page	Line	Error	Correction.
,,	18	Bactis	Bahis
39	3	ii, 33, 9	ii, 33, 3
,,	11	ornameuts	ornaments
,,	22	invoged	invoked
,,	31	of Katha	cf. Katha
40	4	CAR FEATT	CAR-FEAST
	30	avulokyoa	avalokya
41	3	auikam	anikam
,,	23	will desire	will and desire
,,	24	were and committing	were committing
,,	31	Brahmo	Brahma
43	24	conflct	conflict
,,	27	no real	no return; this is the real
,,	37	earth sacred	earth by the sacred
,,	39	trere	there
44	12	ant	and
45	15	exaltation Adharma	exaltation of Adharma
,,	18	enjoiend	enjoined
	19	eveil	evil
46	10	celebratd	celebrated
,,	14	id	aid
,,	25	onwords	downwards
47	31	similar'y	similarly
	32	tearful	fearful
	38	Hnd	And
48	4	distance Vedas	distance between Vedas
,,	26	Vasishth	Vasishtha
	28	Ashed	Ashes
	,,	thumples	temples
49	32	rslease	release
50	20	beacuse	because
51		Thus end... ..upon the pure Srichakra (omit the whole)	
52	3	Viviped	Vivified
,,	22	Ashna	Ashta
53	14	only perform	perform only
,,	27	function	functions
,,	30	salvatins	salvation
54	32	dimensions man's and that of	dimensions of man's and those of

Page	Line	Error	Correction.
	34	fergets	forgets
	35	Similion	Similar
55	8	and Kriya Sakti	and Kriya Saktis
	11	and grant	and grants
	17	show	shows
87	4	any	and
	19	effects compared	effects are compared
	21	unreal	no real
	30	in the	is the
	32	qualities, all	qualities. All
59	22	divsion	division
63	11	characteristics	characteristic
64	13	reward again	reward. Again
,,	27	His body in caused	How body is caused
65	23	fruit	fruits
	34	Siddhantis	Siddhanti's
66	18	Lore	Lord
	21	Evel	Evil
	26	canot	cannot
	,,	his own good or effect	his own good or his own loss absolutely. It is only when a man judges of his acts in their effect.
	33	of of	of
67	6	nor	not
	14	dan	and
	31	them their	them mend their
68	25	faces	feces
70		refer	refers
71	6	and noblest	(omit)
	21	him	Him
	24	you,	you.
73	4	vii, 13	vii 9
	7	the faith	that faith
	,,	the worship	that worship
	23	Devotin	Devotion
74	1	law books	law looks
75	13	af	of
	33	christiam	christian
76	3	and birth	and with it death and birth

Page	Line	Error	Correction.
77	15	benefit, his	benefit, but to benefit his
78	29	Karme	Karma
79	13	successiue	successive
80	32	these change	these changes
82	19	cannot be able to use	cannot use
83	7	aed	and
	23	OE	OF
	34	body cease	bodies cease
85	13	Abhina chiti	Abhinna chit sakti
86	9	in	is
	17	requires	acquires
	21	them ourselves	them themselves
	32	three guna	three gunas
	,,	the guna	the gunas
	33	These guna	these gunas
	34	conpletely	completely
	,,	these guna	these gunas
87	30	three guna	three gunas
88	8	certian	certain
89	2	the	that
	6	BHWTATI	BHUTADI
	30	gron element	gross elements
90	12	thing	things
93	18	performs	perform
97	32	or	of
	33	Pragabhava, Atyamtabhava	Pragabhava, Pradhvamsabhava Atyantabhava
99	17	Trodayi	Tirodhayi
	21	Tiroddana	Tirodhana
100	4	the soul reach	(omit)
	25	as fiower	as a flower
101	31	Trodayi	Tirodhayi
102	22	Vedas supreme	Vedas reign supreme
103	23	dunb	dumb
	25	Transitiriness	Transitoriness
	31	preishable	perishable
106	25	tham	than
107	2	the above	all the above
,,	11	Obhasa	abhasa
,,	14	powers	power

Page	Line	Error	Correction.
,,	19	woo	who
109	9	thi	the
	17	principales	principles
110	23	at	as
112	15	sees god and sugh passages are again misinterpreted to mean the soul sees god as himself	sees god as himself
,,	24	only the help to	only with the help of
113	3	Vindn	Vindu
	32	once that	once more that
	35	and desire and desire	and desire
114	40	Isvra	Isvara
115	14	has	have
116	17	induce	induces
	29	works	words
118	11	unchangable	unchangeable
120	5	gives us the nature	gives us the barest idea of the nature
126	10	then enter	then enters
127	2	fron	from
128	16	seen	sees
	,,	these understand	these. understand
129	28	in removed	is removed
130	10	Vidhu	Vibhu
133	5	of Svaprakasa of	or svaprakasa or
140	12	said to Sivam	said to be Sivam
143	31	sum	sun
147	20	Mahhyamar	Madhyamas
	38	Manda, Vidyasakti, Mandatara	Manda, Mandatara
148	2	Parasakti and	Parasakti, Vidyasakti and
	16	Sparsa Diksha by indentifying	Sparsa Diksha (by the touch) Vachaka Diksha (by teaching Mantras) Manasa Diksha (by identifying
	30	upudesam	Upadesam
150	12	Lorms	Forms
	34	crihastha	Grihastha
152	13	Varna sixteen	Varna seven
153	33	these enters	then enters
156	16	that everything	that comprises everything

Page	Line	Error	Correction.
159	6	Blies	Bliss
163	36	Gnana the Cotus	Gnana and the Lotus
164	12	attainble	attainable
	15	So Gnana	So Agnana
167	32	way in without	way without
174	7	fron	from
175	11	not various	not the various
		with him	with it
178	25	nor One	nor the one
180	8	"Hel"	"He. I"
184	22	portion	position
188	14	gnsnis	Gnanis
	17	but produce effect	but produces no effect
189	12	Lokagata	Lokayata
	23	his friends St. john	his friends; and the greatness or this relation is expresser by the statement "Greated love hath no man than this that a man lay down his life for his friends'. St John
190	17	far	for
192	17	such people etc.	[Read as Foot Note]
194	19	all energies	all his energies